

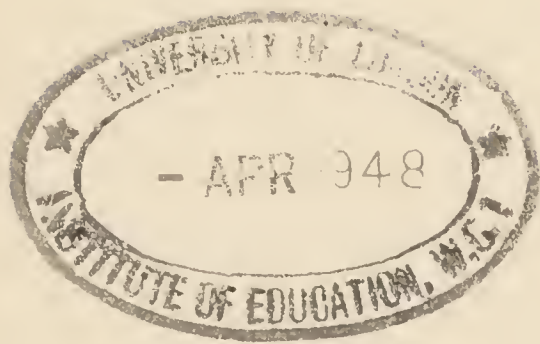




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# THE NEW ERA IN HOME AND SCHOOL

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## SPECIAL DOUBLE NUMBER ON MOTHERS AND YOUNG CHILDREN

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### Getting To Know Your Baby<sup>1</sup>

D. W. Winnicott, F.R.C.P.

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of the Child Department, Institute of Psycho-Analysis ;  
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A WOMAN'S life changes in many ways when she conceives a child. Up to this point she may have been a person of wide interests, perhaps in business, or a keen politician, or an enthusiastic tennis player, or one who has always been ready for a dance or a 'do'. She may have tended to despise the relatively restricted lives of friends who have had a child, making rude remarks about their resemblance to vegetables. She may have been actually repelled by such technical details as the washing and airing of napkins. If she has been interested in children, her interest can be said to have been sentimental rather than practical. But sooner or later she herself becomes pregnant.

At first it may easily happen that she resents this fact, because she can see only too clearly what a terrible interference with her 'own' life it must mean. What she sees is true enough, and it would be silly for anyone to deny it. Babies are a lot of trouble, and they are a positive nuisance unless they are wanted. If a young woman has not yet begun to want the baby she is carrying she cannot avoid feeling that she is just unlucky.

<sup>1</sup> Being five of six broadcasts given during 1944 under the title 'Happy Children'. *Infant Feeding* and *Postscript* have been added.

I wish to express gratitude to Miss Janet Quigley, M.B.E., of the B.B.C., for very much help with the broadcasts.

Experience shows, however, that a change gradually takes place in the feelings as well as in the body of the girl who has conceived. Shall I say her interest gradually narrows down? Perhaps it is better to say that the direction of her interest turns from outwards to inwards. She slowly but surely comes to believe that the centre of the world is in her own body.

Perhaps some reader has just arrived at this stage, and is beginning to feel a little proud of herself, to feel she is someone who deserves respect, and for whom people should naturally make way on the pavement.

As you become more and more sure that you'll soon become a mother you begin to put all your eggs into one basket, as the saying is. You begin to take the risk of allowing yourself to be concerned with one object, the little boy or girl human being that will be born. This little boy or girl will be yours in the deepest possible sense, and you will be his or hers.

To become a mother you go through a great deal, and I think that it is because you go through so much that you become able to see with especial clearness certain fundamental principles of infant care, so that it takes years of study for those who are not mothers to get as far in understanding as you may get in the ordinary course of your experience. But you may very well need support from those of us who study your subject,

because superstitions and old wives' tales—some of them quite modern ones—come along and make you doubt your own true feelings.

Let us consider just what it is that the ordinary healthy-minded mother knows about her baby that is so vitally important, and yet which is apt to be forgotten by those who only look on. I think the most important thing is that you easily feel that your baby is worth getting to know, worth getting to know as a person, and worth getting to know from the earliest possible moment. No one who comes along to give you advice will ever know this as well as you know it yourself.

Even in the womb your baby is a human being, unlike any other human being, and by the time he is born he will have had quite a lot of experience, unpleasant as well as pleasant. It is, of course, easy to read into the face of a new-born baby things that are not there; though to be sure, a baby may look very wise at times, even philosophical. But if I were you I should not wait until the psychologists have decided how human a baby is at birth—I should just go right ahead and get to know the little fellow, and let him get to know you.

You already know something of your baby's characteristics because of the movements you have learned to expect from him inside your womb. If there has been a lot of movement you have wondered how much there is in the amusing saying



that boys kick more than girls do ; and in any case you've been pleased to have the actual sign of life and liveliness that this quickening has provided. And during this time the baby has, I suppose, come to know quite a lot about you. He has shared your meals. His blood has flowed more quickly when you drank a nice cup of tea in the morning, or when you ran to catch a bus. To some extent he must have known whenever you were anxious or excited or angry. If you've been restless he has become used to movement, and he will expect to be jogged on your knee or rocked in his cradle. If, on the other hand, you are a restful sort of person he has known peace, and will expect a quiet lap and a still pram. In a way I should say that he knows you better than you know him, until he is born, and you hear his cry, and are well enough to look at him, and to take him in your arms.

Babies and mothers vary tremendously in their condition after the event of birth, and perhaps it'll be two or three days in your case before you and your baby are both fit to enjoy each other's company. But there is no real reason why you shouldn't start to get to know each other right away, if you are well enough. I know a young mother who made a very early contact with her baby boy, her first child. On the day of his birth, after he'd had his second feed, he was put in a cradle and left by his mother's bed by the sensible matron of the nursing home. For a while he lay awake in the quiet of the room, obviously contented after his feed. The mother put down her hand and he caught hold of one of her fingers and looked up at her head. This intimate relationship continued without interruption and developed, and I believe it has helped to lay the foundation for the child's personality and for what we call his emotional development, and his capacity to withstand the frustrations and shocks that sooner or later came his way.

The most impressive part of your early contact with your baby will be at his feed-times, that is to say, when he's excited. You may be excited too, and you may be having feelings in your breasts which indicate that you are usefully excited, and that you are preparing to give milk. The baby is fortunate if

he can take you and your excitements for granted at first so that he can get on with the business of meeting and managing his own impulses and urges. For, according to my view, it is a most alarming thing to be an infant discovering the feelings that turn up when excitement comes along. Have you ever looked at it in that way ?

You'll see from this that you have to get to know your infant in two states, when he's contented, and more or less unexcited, and when he's excited. At first, when he's unexcited, he'll spend a great deal of his time asleep ; but not all his time, and the moments of waking but peaceful life are precious. I know that some babies hardly ever manage to get satisfied and for a long time cry and show distress, even after feeding, and don't sleep easily, and in this case it is very difficult for the mother to make satisfactory contact. But in time things will probably settle down, and there'll be some contentment, and perhaps during the bath-time there will be a chance for the beginnings of a human relationship.

One reason why you should get to know your baby both in contentment and in excitement is that he needs your help. And you cannot give this help unless you know where you are with him. He needs you to help him to manage the awful transitions from sleeping or waking contentment to all-out greedy attack. This could be said to be your first task as a mother, apart from routine ; and a lot of skill is required which only the child's mother can possess, unless it be some good woman who adopts a baby in the first days after birth.

For instance, babies are not born with an alarm clock hanging round their necks, with instructions : feed three-hourly. Regular feeding is a convenience to the mother or to the nurse, and from the baby's point of view it may well turn out that regular feeding is the next best thing to having a pull whenever the impulse to feed turns up. But a baby does not necessarily start off *wanting* regular feeds ; in fact I think that what an infant expects to find is a breast that comes as it is wanted and disappears as it is unwanted. Occasionally a mother may have to give her breast in a gipsy way for a short period of time before she can adopt a rigid routine that suits her convenience.

At any rate, it's well that when you're getting to know your baby you should know what it is that starts off expecting, even if you decide that he can't have it. And if you know the whole of your infant you'll find that it is only when he's excited that he has such an imperious nature. In between times he's only too glad to find mother behind the breast or bottle, and to find the room behind mother, and the world outside the room. Whereas there is a tremendous amount to learn about your baby during his feed times, you'll see that I'm suggesting that there is even more to learn about him while he is in his bath, or lying in his cot, or when you're changing his nappies.

If you're being looked after by a nurse I hope she'll understand that and not feel I'm interfering when I say that you are at a disadvantage if your baby is only handed to you at feed-times. You need nurse's help, and you're not yet strong enough to top and tail the baby yourself. But if you do not know your sleeping baby, or your baby as he lies awake wondering, you must get a very funny impression of him when he's handed to you just for you to feed him. At this time he's a bundle of discontent, a human being to be sure, but one who has raging lions and tigers inside him. And he is almost certainly scared by his own feelings. If no one has explained all this to you you may become scared too.

If, on the other hand, you already know your infant by watching him as he lies by your side, and by allowing him to play in your arms and at your breast, you'll see his excitement in its proper proportion and recognize it as a form of love. You'll also be in a position to understand what is happening when he turns his head away and refuses to drink, like the proverbial horse taken to the water, or when he goes to sleep in your arms instead of working at his feed, or when he becomes agitated so that he is not good at his job. He is just scared of his own feelings, and you can help him at this point as no one else can by your great patience, and by allowing play, by allowing him to mouth the nipple, perhaps to handle it ; anything that the infant can let himself enjoy, till at last he gains the confidence to take the risk and suck. This is not easy



a, because you have yourself to think of too, your breasts being over-full or else waiting till the baby sucks before beginning to

But if you know what is opening you will be able to tide over the difficult time, and enable your baby to establish a good relation to you when he feeds.

He's not so silly either. When you think that excitement means experience for him rather like that being put in a den of lions would be for us, no wonder he wants to make sure you are a reliable milk-giver before he lets himself go to you. If you fail him it must tell him as if the wild beasts will gobble him up. Give him time and he will discover, and you will both eventually come to value even his greedy love of your breasts.

I think that an important thing

about a young mother's experience of *early* contact with her baby is the reassurance that it gives her that her child is normal (whatever that may mean). In your case, as I have said, you may be too exhausted to start making friends with your baby on the first day, but it is well you should know that it is entirely natural that a mother should want to get to know her baby right away after the birth. This is not only because she longs to know him, it is also—and it is this which makes it an urgent matter—because she has had all sorts of ideas of giving birth to something awful, something certainly not so perfect as a baby. It is as if human beings find it very difficult to believe that they are good enough to create within themselves something that is quite good. I doubt whether any mother

really and fully believes in her child at the beginning. Father comes into this too, for he suffers just as much as mother does from the awful doubt that he may not be able to create a healthy normal child. Getting to know your baby is therefore in the first place an urgent matter, because of the relief that good news brings to both parents.

After this you will want to get to know your baby because of your love and pride. And then you will study him in detail so as to be able to give him the help he needs, help that he can only get from the one who knows him best, that's to say, from you, his mother.

All of this means that the care of a new-born infant is a whole-time job, and that it can be done well by only one person.

## Why Do Babies Cry?

WE have considered some very obvious things about your wish to know your baby and your baby's need to be known. Just as babies need mother's milk and warmth, so do they need her love and understanding. If you know your baby you are in a position to give the help he wants just when he wants it, and as no one can know a baby as well as his mother can—no one but you can—the right person to help him. Let us now consider the times when he seems to be especially asking for help—when he cries.

As you know, most babies cry a lot, and you are constantly having to decide whether to let your baby go on crying or to soothe him, or pick him up, or to tell father to have a look, or to hand him over, lock, stock and barrel to the woman upstairs who knows all about children, or think she does. You probably wish that I could tell you quite simply what to do, but if I did you could say: 'What a fool! There are all sorts of different reasons why babies cry, and you cannot say what to do until you have found out what the crying is about.' Exactly so, and for this reason I am going to try to sort out with you the reasons for crying.

Let us say that there are four kinds of crying, because that is more or less true, and we can hang on to that we want to say on these

four pegs: Satisfaction, Pain, Rage, Grief. You will be able to see that really I am saying quite ordinary obvious things, the sort of thing that every mother of an infant knows naturally though she has not usually tried thinking out how to express what she knows in words.

What I am saying is no more than this, that crying is either giving the baby the feeling that he is exercising his lungs (satisfaction), or else it is a signal of distress (pain), or else it is an expression of anger (rage), or else it is a song of sadness (grief). If you will accept this as a working proposition I can get on with explaining just what I mean.

### Satisfaction

You may think it strange that I should be talking first about crying for satisfaction, almost for pleasure, because anyone would admit that that whenever a baby is crying he must be to some extent in distress. Yet I do think that this is really the first thing to be said. We have to recognize that pleasure enters into crying as it does into the exercise of any bodily function, so that a certain amount of crying can sometimes be said to be satisfactory for the infant, whereas less than that amount would not have been enough.

A mother will tell me: 'My baby

seldom cries, except just before feeding. Of course he cries for an hour between four and five every day, but I think he likes it. He is not really in trouble, and I let him see I am about but do not especially try to soothe him.'

Sometimes you may hear people saying that a baby ought never to be picked up when he cries. We will deal with them later. But some other people say that a baby should never be allowed to cry. I feel that these people probably tell mothers not to let babies put their fists into their mouths, or suck their thumbs, or use a dummy, or play about at the breast after serious feeding is over. They do not know that babies have (and have to have) their own ways of dealing with their own troubles.

Anyway, babies who seldom cry are not necessarily, because of their not crying, doing better than babies who cry like billy-o, and, personally, if I had to choose between the two extremes, I would bet on the crying baby, who had come to know the full extent of his capacity to make a noise, provided the crying had not been allowed too often to go over into despair.

What I am saying now is that any exercise of the body is good, from the infant's point of view. Breathing itself, a new achievement to the newborn, may be quite lovely until it is taken for granted,



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and screaming and yelling and all forms of crying must be definitely exciting. The importance of our recognizing this, the value of crying, is that we can then see how crying works as a reassurance in time of trouble. Babies cry because they feel anxious or insecure, and it works; the crying helps a lot, and we must therefore agree that there is something good about it. Later we will be talking, and in time the toddler will be banging on a drum. You know how your infant uses his fist or his finger, how he pushes it into his mouth and so manages to stand frustration. Well, screaming is like a fist that comes up from inside. And no one can interfere. You can hold your baby's hands away from his mouth, but you cannot pin his crying down into his stomach. You cannot altogether stop your baby from crying and I hope you will not try. If you have neighbours who cannot stand the noise, you are unlucky, because when you have to take steps to stop the crying on account of *their* feelings, which is a different thing from studying the reasons why your baby cries, so as to be able to prevent or stop only the crying that is unhelpful and possibly harmful.

Doctors say that the lusty cry of the new-born infant is a sign of health and strength. Well, crying goes on being a sign of health and strength, an early form of P.T., an exercise of a function, satisfying as such, and even pleasurable. *But it is very much more than this*, so now what about the other meanings of crying?

## Pain

No one will find it in the least difficult to recognize the cry of pain, nature's way of letting you know your baby is in trouble and needs your help. Perhaps it is a pin ticking into him somewhere. Little babies cannot deal with their own pains.

When a baby is in pain he utters a shrill or piercing sound, and often at the same time gives some indication of where the trouble lies. For instance, if he has colic, he draws up his legs; if it is earache, he puts a hand up towards the bad ear; if it is a bright light that is worrying him he may turn his head away. He does not know what to do about loud bangs.

The cry of pain is not in itself pleasurable to the infant and no one would think it was, because it immediately awakes in the people around the urge to do something about it.

One kind of pain is called hunger. Yes, I think hunger does seem like a pain to the infant. Hunger hurts him in a way that is apt to be forgotten by grown-ups, who quite seldom get hungry painfully. In the British Isles to-day I suppose very few know what it is to be painfully hungry. Think of all that we do to ensure a supply of food, even in wartime. We wonder what we shall eat, but we seldom wonder whether we shall eat. And if we are short of something we like, we go off it and stop wanting it rather than go on wanting it and not getting it. But our infants know only too well the pains and pangs of acute hunger. Mothers like their infants to be nice and greedy, to get excited as they hear the noise, and see the sights, and smell the smells that advertise the fact that food is due; and excited babies are feeling pain and show it by crying. This pain is soon forgotten if it leads to satisfactory feeding.

The cry of pain is something that we hear any time after the baby's birth. Sooner or later we notice a new kind of painful crying, the crying of apprehension. I think that this means that the baby is getting to know a thing or two. He has come to know that under certain circumstances he must expect pain. As you start to undress him he knows he is to be taken out of comfortable warmth, he knows his position will be changed this way and that, and that all feeling of security will be lost, and so he cries as you undo his top button. He has put two and two together, he has had experiences, and one thing reminds him of another. Naturally all this becomes more and more complex as the weeks go by, and as he gets older.

As you know, a baby sometimes cries when he's dirty. This might mean that the baby doesn't like being dirty (and, of course, if he remains dirty long enough his skin will become chafed and hurt him), but usually it means nothing of the kind—it means that he fears the disturbance he has learned to expect. Experience has shown him that the next few minutes will bring about a failure of all the reassur-

ances, that is to say he will be uncovered, and moved, and he will lose heat.

The basis of the crying of fear is pain, and that is why the crying sounds the same in each case, but it is pain remembered and expected to recur. After a baby has experienced any painfully acute feelings he may cry from fear when anything happens which threatens to make him have those feelings again. And quite soon he begins to develop ideas, some of them frightening, and here again, if he cries, the trouble is that something is reminding the baby of pain, although that something is imaginary.

If you have only just started thinking about these things, it may seem to you that I'm making it all rather difficult and complicated, but I can't help it, and, fortunately, the next bit is as easy as winking, for the third cause of crying on my list is rage.

## Rage

We all know what it is like to lose our tempers and we all know how anger, when it is very intense, sometimes seems to possess us so that we cannot for the time being control ourselves. Your baby knows all about being all-out angry. However much you try, you will disappoint him at times, and he will cry in anger, and according to my view you have one consolation—that angry crying probably means that he has some belief in you. He hopes he may change you. A baby who has lost belief doesn't get angry, he just stops wanting or else he cries in a miserable, disillusioned way, or else he starts banging with his head on the pillow, or on the wall or the floor, or else he exploits the various things he can do with his body.

It is a healthy thing for a baby to get to know the full extent of his rage. You see, he certainly won't feel harmless when he is angry. You know what he looks like. He screams and kicks and, if he is old enough, he stands up and shakes the bars of the cot. He bites and scratches and he may spit and spew and make a mess. If he really is determined he can hold his breath and go blue in the face, and even have a fit. For a few minutes he really intends to destroy or at least to spoil everyone and everything, and he doesn't even mind if



he destroys himself in the process. Don't you see that every time a baby goes through this process he gains something? If a baby cries in a state of rage and feels as if he has destroyed everyone and everything, and yet the people round him remain calm and unhurt, this experience greatly strengthens his ability to see that what he feels to be true is not necessarily real, that fantasy and fact, both important, are nevertheless different from each other. There is absolutely no need for you to try to make him angry, for the simple reason that there are plenty of ways in which you can't help making him angry whether you like it or not.

Some people go about the world terrified of losing their tempers, afraid of what would have happened if they had experienced rage to the fullest extent when they were infants. For some reason or other this never got properly tested out. Perhaps their mothers were scared. By calm behaviour they might have given confidence, but they muddled things up by acting as if the angry baby was really dangerous.

A baby in a rage is very much a person. He knows what he wants, he knows how he might get it, and he refuses to give up hope. At first he hardly knows that he has weapons. At first he can scarcely know that his yells hurt, any more than he knows that his messes give trouble. But in the course of a few months he begins to feel dangerous and to feel he can hurt and to feel he wants to hurt; and sooner or later, from personal experience of pain, he gets to know that others can suffer pain and get tired.

You can get a lot of interest out of watching your infant for the first signs that he knows he can hurt you, and that he intends to hurt you.

### Grief

Now I want to get down to the fourth on the list of the causes of crying—grief. I know that I don't have to describe sadness to you, any more than I should have to describe colour to someone not suffering from colour blindness. Yet it is not good enough for me just to mention sadness and leave it at that, for various reasons. One is that the feelings of infants are very direct and intense, and we grown-ups, although we value these

intense feelings of our infancy, and like to recapture them at chosen times, have learned long since how to defend ourselves from being at the mercy of almost unbearable feelings such as we were liable to as babies. If by the loss of someone we love deeply we cannot avoid painful grief, we just settle down to a period of mourning, which our friends understand and tolerate. And from this we may be expected sooner or later to recover. We don't just lay ourselves open to acute grief at any moment of the day or night as babies do. In fact many people defend themselves against painful grief so well that they cannot take things as seriously as they would like to take them; they cannot feel the deep feelings which they would like to feel, because they are afraid of anything so real. And they find themselves unable to take the risks involved in loving a definite person or thing; spreading their risks they may lose a lot, though they gain through being well insured against grief. How people love a sad film that makes them shed tears, which shows at least that they have not lost the art. When I talk about grief as a cause of infant crying I have to remind you that you will not easily remember the grief that belongs to your own infancy, and that therefore you will not be able to believe in your own infant's grief by direct sympathy.

Even babies can develop powerful defences against painful sadness. But I am trying to describe to you the sad crying of infants which does exist, and which you have almost certainly heard. I should like to be able to help you to see the place of sad crying and its meaning and value, so that you may know what to do when you hear it.

I am suggesting to you that when your infant shows that he can cry from sadness you can infer that he has travelled a long way in the development of his feelings; and yet I am saying, as I said about rage, that you would gain nothing by *trying to cause* sad crying. You will not be able to help making him sad any more than you can help making him angry. But there is a difference here between rage and grief, because whereas rage is a more or less direct reaction to frustration, grief implies quite complex goings-on in the infant's mind which I will try to describe.

But first a word about the sound of sad crying, which I think you will agree has a musical note in it. Some people think that sad crying is one of the main roots of the more valuable kind of music. And by sad crying an infant to some extent entertains himself. He may easily develop and experiment with the various tones of his sad crying while he is waiting for sleep to come to drown his sorrows. A little older, and he will be actually heard sadly singing himself to sleep. Also, as you know, tears belong more to sad crying than to that of rage, and inability to cry sadly means dry eyes and a dry nose (into which the tears flow when they do not dribble down the face). So tears are healthy, both physically and psychologically.

Perhaps I could give an illustration to explain to you what I mean about the value of sadness. I will take an eighteen months' old child because it is easier to believe in what happens at this age than in the same things happening more obscurely in earlier infancy. This little girl had been adopted at four months and had had unfortunate experiences before adoption, and for this reason was specially dependent on her mother. One could say that she had not been able to build up in her mind as well as more fortunate babies are able to do, the idea that there are good mothers about the place; and for this reason she clung to the actual person of her adopted mother, who was excellent in her care of her. The child's need of the actual presence of her adopted mother was so great that the mother knew she mustn't leave the child. When the infant was seven months old she had once left her in excellent hands for half a day, but the result was nearly disastrous. Now, when the child was eighteen months old, the mother decided to take a fortnight's holiday, telling the child all about it, and leaving her in the hands of people she knew well. The child spent most of the fortnight trying the handle of her mother's bedroom door, too anxious to play and not really accepting the fact of her mother's absence. She was much too frightened to be sad. I suppose one would say that, for her, the world stood still for a fortnight. When at last the mother came back, the child waited a little while to make sure that what she



was real, and then she flung her arms around her mother's neck and lost herself in sobbing and deep sadness, after which she returned to her normal state.

You see how the sadness was there before mother came back, looking at it from our point of view outsiders. But from the little girl's point of view there was no sadness until she knew she could be sad with her mother there, her arms dropping down on to her mother's neck. Why should this be so? Well, I think we may have to say that this little girl had to cope with something which frightened her very much, that is to say with the hate of her mother that she felt when her mother left her. I chose this illustration because the fact that the child was dependent on her actual mother (and could not easily find motherliness in other people) makes it easy for us to see how dangerous the child would feel it to be to hate her mother. So she waited till her mother came back.

But what did she do when the mother came back? She might have gone up to her and bitten her. I shouldn't be at all surprised if some of you have had such an experience. But this child flung her arms round her mother's neck and sobbed. What was mother to understand by this? If she had put it into words, which I am glad to say she did not, she would have said: 'I am your only good mother. You were frightened to find you hated me for going away. You are sorry you hated me. Not only that, you felt that I went away because of something bad you had done, or because you made such great demands on me, or because you hated me before I went; so you felt that you were the cause of my going away—you felt I was gone forever. It was not till I was back and you had your arms around my neck that you could acknowledge that you had it in you to send me away even while I was with you. By your sadness you earned the right to put your arms round my neck, because you showed that you felt that when I hurt you by going away it was your fault. In fact, you felt guilty, as if you were the cause of everything bad in the world, whereas really you were only a little bit the cause of my going away. Babies are a trouble, but mothers expect them to be and

like them to be. Through being extra dependent on me you have been extra liable to tire me out; but I chose to adopt you, and I never feel resentment at being tired out by you . . .'

Yes, she might have said all this, but thank goodness she didn't, and as a matter of fact these ideas never entered her mind. She was much too busy cuddling her little girl.

Why have I said all these things about a little girl's sobbing? I am sure no two people would describe what is going on when a child is sad in the same way, and I daresay that some of what I said is not quite rightly put. But it is not all wrong, and I am hoping that by what I have said I have been able to show you that sad crying is something very complicated, something which means that your infant has already gained his place in the world. He is no longer a cork floating on the waves. He has already started to take responsibility for environment. Instead of just reacting to circumstances he has come to feel responsible for the circumstances. The trouble is that he starts off feeling *totally* responsible for what happens to him and for the external factors in his life. Only gradually does he sort out what he *is* responsible for from all that he *feels* responsible for.

Now let us compare sad crying with the other kinds. You can see that crying from pain and hunger can be noted any time from birth onwards. Rage appears as the infant becomes able to put two and two together, and fear, indicating pain expected, means that the baby has developed ideas. Grief indicates something far in advance of these other acute feelings; and if mothers understand how valuable the things are underlying sadness they will be able to avoid missing something important. People easily find themselves glad later on when their child says 'Thank you' and 'I am sorry', but the earlier version of this is contained in the infant's sad crying, and this is much more valuable than what is taught in the way of the expression of gratitude and repentance.

You will have noted in my description of the sad little girl how it was perfectly logical for her to be sad on her mother's neck. An angry baby would scarcely be expected to be angry while in a satisfactory relation to mother. If he stayed

on her lap it would be because he was afraid to leave it, and mother would probably wish he would go away. But the sad baby can be taken and cuddled because, by his taking responsibility for what hurts him, he earns the right to keep a good relation to people. In fact a sad baby may *need* your physical and demonstrative love. What he does not need, however, is to be jogged and tickled, and in other ways distracted from his sadness. Let us say he is in a state of mourning and requires a certain length of time to recover from it. He just needs to know that you continue to love him, and it may even be best sometimes to let him lie crying on his own. Remember that there is no better feeling in infancy or childhood than that which belongs to true spontaneous recovery from sadness and guilt feelings. This is so true that sometimes you will find your child being naughty so as to feel guilty and cry, and then feel forgiven, so eager is he to recapture what he has experienced as true recovery from sadness.

So now I have described various kinds of crying. There's so very much more to be said. But I think you may have been helped by my attempt to sort out one kind from another. What I have not done is to describe the crying of hopelessness and despair, the crying that the other kinds break down into if there is no hope left in the baby's mind. In your home you may never hear this kind of crying and if you do the situation has got beyond you, and you are in need of help, although, as I have tried to make especially clear, you are otherwise much better than anyone else can be in the management of your own infant. It is in institutions that we hear the crying of helplessness and disintegration, where there is no means of providing one mother for each baby. I only mention this kind of crying for the sake of completeness. For the fact that you are willing to devote yourself to the care of your infant means that he is lucky; unless something should happen by chance to upset your routine management, he will be able to go straight ahead, letting you know when he is angry with you and when he loves you, and when he wants to be rid of you, and when he is anxious or frightened, and when he just wants you to understand that he feels sadness.



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# Infant Feeding

SINCE the beginning of this century a great deal of work has been done on infant feeding and doctors and physiologists have written many books and innumerable scientific articles each adding a bit to our knowledge. The result of all this work is that it is now possible to distinguish between two sets of things, those of a physical or bio-chemical or substantial kind, which no one could know about intuitively, or without deep learning in scientific matters, and those of a psychological kind, which people have been able to know always, both by feeling and by simple observation.

For instance, to go to the root of the matter right away, infant feeding is a matter of infant-mother relationship, a putting into practice of a love relationship between two human beings. It was difficult, however, for this to be accepted although it was felt to be true by mothers until all the difficulties had been cleared away by study of the physical side of the problem. At any period of the world's history a natural mother leading a healthy life must easily have thought of infant feeding simply as a relationship between her baby and herself; but there was at the same time the mother whose baby died of diarrhoea and sickness; she did not know it was a germ that had killed her baby, and so she felt convinced that her milk must have been bad. Infant disease and death make mothers lose confidence in themselves, and make them look for authoritative advice. In countless ways physical disease has complicated the problem as seen by the mother. In fact it is only because of the great advances in knowledge of physical health and physical disease that we can now return to the main thing, which is the emotional situation, the feeling bond between mother and baby. It is this feeling bond that must be developing satisfactorily if feeding is to go well.

Nowadays the doctors of the body understand enough about rickets to prevent its occurrence; they understand enough about the dangers of infection to prevent the blindness that used to follow gonococcal infection of the baby at birth; enough about the danger of tuberculous milk from infected cows to

prevent much of the tuberculous meningitis that used to be common and fatal; enough about scurvy to have virtually eliminated it. And now it has suddenly become urgent for those of us who concern ourselves chiefly with feelings to state as accurately as we can the psychological problem which confronts every mother, however complete the absence of bodily disease and disorder, owing to the doctors' skill.

No doubt we cannot yet accurately state the psychological problem which confronts every mother of a new-born baby, but an attempt can be made, and mothers can take part in correcting what is wrong in what I say and adding what is left out.

I will take a chance on it. If the mother we are thinking about is ordinarily healthy, living in an ordinarily tolerable home kept by her and her husband, and if we pretend that the baby arrived in a healthy state and at the right time, then there is something remarkably simple to be said: Under these circumstances, infant feeding is just a part, one of the more important parts it is true, of a relationship of two human beings. These two, mother and new-born baby, are ready to be bound to each other by tremendously powerful bonds of love, and they naturally have to get to know each other before taking the great emotional risks involved. Once they have come to a mutual understanding—which they may do at once, or which they may do only after a struggle—they rely on each other and understand one another, and the feeding begins to look after itself.

In other words, if the relationship between mother and baby has started, and is developing naturally, then there is no need for feeding techniques, and weighings and all sorts of investigations; the two together know what is just right better than any outsider ever can. Under such circumstances an infant will take the right amount of milk at the right speed, and will know when to stop. And in that case even the baby's digestion and excretions do not have to be watched by outsiders. The whole physical process works just because the emotional relationship is developing naturally. I would even

go further and say that a mother in such circumstances can learn about babies from her baby, just as the baby learns about his mother from her.

The real trouble is that so great feelings of pleasure belong to the intimate bodily and spiritual bond that can exist between a mother and her baby that mothers easily fall a prey to the advice of people who seem to say that such feelings must not be indulged in. Surely the modern puritan is to be found in this realm of infant feeding! Fancy keeping a baby away from his mother after he is born till he has lost his one possibility (through his sense of smell) of feeling he has found her again after he had lost her! Fancy wrapping up the baby while he is feeding so that he cannot handle the breasts or the bottle, with the result that he can only take part in the proceedings by 'Yes' (sucking) or 'No' (turning the head away or sleeping)! Fancy starting off feeding a baby by the clock before he has gained the feeling that there really is anything outside himself and his desires at all.

In the natural state (by which I mean when the two human beings involved are healthy) techniques and quantities and timing can be left to nature. This means, in practice, that the mother can allow the infant to decide what it is in his power to decide, because she is easily able to decide and provide what it is her job to give in the way of management, as well as in the form of actual milk.

It may be thought imprudent of me to say these things because so few mothers are free from personal difficulties and from that tendency to worry that makes them need support; also there undoubtedly are mothers who neglect their babies or are cruel to them. However, it is my opinion that even mothers who know they need advice all along the line are nevertheless helped by having these basic facts in front of them. If such a mother is to learn to make a job of her second or third baby's early contact with her, she must know what she was aiming at even with her first baby over whom she needed so much help; she aims at being independent of advice in her actual management of her own babies.



I would say that natural feeding is given exactly when the baby wants it, and ceases as he ceases to want it. This is the basis. On this and only on this can an infant start to compromise with his mother, the first compromise being the acceptance of regular and reliable feeding, say three-hourly, which is convenient for mother and which can yet feel to the infant like the fulfilment of his own desire, if only he can arrange to be hungry regularly at three-hourly intervals. If this interval is too long for the child in question, distress ensues, and the quickest method of restoring confidence is for the mother to feed as and when required for a new period, returning to a suitable regular timing as the baby becomes able to tolerate it.

Again, this may seem rather wild. A mother who has been schooled into training her infant to regular habits, starting with regular three-hourly feeds, feels actually wicked if told to feed her baby just like a gypsy. As I have said, she easily feels scared of the very great pleasure involved in this, and feels she will be blamed by her in-laws and the neighbours for whatever goes wrong from that day forward. The main trouble is that people easily feel overwhelmed by the responsibility of having a baby at all, and they only too readily welcome the rule and the regulation, and the precept, which makes life less risky even if a trifle boring. To some extent, however, the medical and nursing profession are to blame, and we must quickly withdraw whatever we have put between the mother and her baby. Even the idea of natural feeding would be harmful if it were to become a thing to be consciously aimed at because it was said to be good by the authorities.

As to the theory that training must start as early as possible, the truth is that training is out of place until the infant has accepted the world outside himself and come to terms with it. And the foundation of this acceptance of external reality is the first brief period in which a mother naturally follows the desires of her infant.

You see that I am not saying that we can walk out of the infant welfare centres and leave the mothers and babies to cope with all the problems of basic diet, vitamins, vaccinations, and the proper way

to wash napkins. What I am saying is that doctors and nurses should be aiming at so managing this physical side that nothing can disturb the delicate mechanism of the developing infant-mother relationship.

Of course, if I were talking to nurses who look after babies that are not their own, I should have a lot to say about their difficulties and disappointments. In a remarkable book, *The Nursing Couple*<sup>1</sup>, my late friend Dr. Merell Middlemore wrote:

'It is not surprising that roughness in the nurse should sometimes arise from nervousness. She follows the fortunes and failures of the nursing couple from feed to feed and, up to a point, their interests are her own. She may find it hard to watch the mother's clumsy efforts to feed the child, and may at last feel driven to interfere because she thinks she can put things right. Her own maternal instinct is, as it were, roused to compete with the mother's, instead of reinforcing it.'

Mothers reading what I have

<sup>1</sup> *The Nursing Couple*, Merell P. Middlemore, M.D. Hamish Hamilton's Medical Books, 7/6.

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written must not be too upset if they have failed in their first contact with one of their children. There are so many reasons why there must be failures, and much can be done at a later date to make up for what has gone wrong or has been missed. But the risk of making some mothers unhappy must be taken if one is to try to give support to those mothers who can succeed and who are succeeding in this the most important of all mother's tasks. At any rate, I must risk hurting some who are in difficulties if I am to try to convey my opinion that if a mother is managing her relation to her baby *on her own*, she is doing the best that she can do for her child, for herself and for society in general.

In other words, the only true basis for a relation of a child to mother and father and to other children and eventually to society is the first successful relationship between the mother and baby, between two people, with not even a regular feeding rule coming between them, nor even a rule that baby must be breast-fed. In human affairs, the more complex can only develop out of the more simple.



## What About Father?

IN my job many mothers have discussed with me the question: What about father? I feel that I have something to say to mothers about fathers, and I am the less shy about doing so because what I have to say is for mothers only.

As I write in war-time I have to be careful not to cause distress, because if fathers really matter, now tragic it must always be that father is away overseas in the fighting forces, or else working such long hours in a factory that he might just as well be away! A nice short war, with daddy in uniform and wearing a sword, a short period of tense feeling with father in danger, the arrival of letters and telegrams, a wound that turns out to be slight, and then the return of the hero, triumphant, telling exciting true stories of enemy captured or killed—alas! this is no picture of modern war. Children love fighting stories because they are part of romantic love; a girl is lovely, a woman lovable, and naturally men fight about her. But modern war is relatively useless in this respect. Total war that lasts five years is only hurtful to family life. So for the time being let us forget the war.

I suppose it is clear to everyone that in normal times it depends on what mother does about it whether father does or does not get to know his baby. There are all sorts of reasons why it is difficult for a father to take part in his infant's upbringing. For one thing he may be scarcely ever at home when the baby is awake. But very often, even when father is home, mother finds it a little difficult to know where to make use of her husband and where to wish him out of the way. No doubt it is often far simpler to get the baby to bed before father comes home, just as it is a good idea to get the washing done and the food cooked. But many of you will agree from your experience that it is a great help in the relation between married people when they share day by day the little details of experience in the care of their infant, little details which seem silly to outsiders, but which are tremendously important at the time both to the parents and to the infant. And as the infant

grows into a toddler and into a little child, the richness of detail increases, and with this the bond between father and mother can become even deeper.

I know that some fathers are very shy about their babies at the beginning, and no doubt some can never be brought to be interested in infants; but, at any rate, mothers can get their husbands to help in little things, and can arrange for the baby to be bathed when father can watch, and even take part if he wants to. As I have said, it depends quite a lot on what you do about it.

One could not assume in every case that it is a good thing for father to come early into the picture. People are so different from each other. Some men feel as if they would be better mothers than their wives are, and they can be quite a nuisance. This is specially true when they are able to waltz in and be a very patient 'mother' for about half an hour and then waltz out again, ignoring the fact that mothers have to be good mothers twenty-four hours a day, day in and day out. And then it may be that there are some fathers who really would make better mothers than their wives do, but still they cannot be mothers; so some way out of the difficulty has to be found, other than by just letting mother fade out of the picture. But usually mothers know they are good at their own job, and then they can let their husbands into the picture if they wish.

If we start at the beginning we can see that the infant first of all knows mother. Sooner or later certain qualities of mother are recognised by the infant, and some of these one associates always with mother—softness, sweetness. But mother has all sorts of stern qualities; for instance, she can be hard and stern and strict; indeed, her punctuality about feeds is valued tremendously by the infant as soon as he can accept the fact that he cannot be fed just exactly when he wants to feed. I would say that certain qualities of mother that are not essentially part of her gradually group together in the infant's mind, and these qualities draw to themselves the feelings which the infant at length becomes

willing to have towards father. How much better a strong father who can be respected and loved than just qualities of mother, rules and regulations, permits and prohibitions, things dead and uncom-promising.

So when father comes into the child's life as a father, he takes over feelings that the infant has already had towards certain properties of mother, and it is a great relief to mother when father can take over in this way.

Let me see if I can separate out the different ways in which father is valuable. The first thing I want to say is that father is needed at home to help mother to feel well in her body and happy in her mind. A child is very sensitive indeed to the relationship between daddy and mummy, and if all goes well off-stage, so to speak, the child is the first to appreciate the fact, and tends to show this appreciation by finding life easier in the morning and so by being more contented and more easy to manage. I suppose this is what an infant or a child would mean by 'social security'.

The union of father and mother provides a fact, a hard fact around which the child may build a fantasy, a rock to which he can cling and against which he can kick; and furthermore it provides part of the natural foundation for a personal solution to the problem of the triangular relationship.

The second thing, as I have said, is that father is needed to give mother moral support, to be the backing for her authority, to be the human being who stands for the law and order which mother plants in the life of the child. He does not have to be there all the time to do this, but he has to turn up often enough for the child to feel that he is real and alive. Much of the arranging of a child's life must be done by mother, and children like to feel that mother can manage the home when father is not actually in it. Yes, indeed, every woman has to be able to speak and act with authority; but if she has to be the whole thing, and has to provide the whole of the strong or strict element in her children's lives as well as the love, she carries a big burden indeed. Besides, it is much



easier for the children to be able to have two parents; one parent can be felt to remain loving while the other is being hated, and this in itself has a stabilizing influence. Sometimes you see a child hitting or kicking his mother, and you feel that if her husband were backing her up it would probably be him that the child would want to kick, and very likely he would not try it on. Every now and again the child is going to hate someone, and if father is not there to tell him where to get off, he will hate his mother, and this will make him confused, because it is his mother that he most fundamentally loves.

The third thing to say is that father is needed by the child because of his positive qualities and the things that distinguish him from other men, and the liveliness of his personality. During the early period of life, when impressions are so vivid, then is the time for a little boy or girl to get to know father if this is possible. Of course, I'm not asking fathers to force themselves and their personalities on their children. One child will look round for father when a few months old, reach out to him when he comes into the room, and listen out for his footsteps, whereas another will turn away from him, or only very gradually allow him to become an important person in his or her life. One child will want to know what he is really like, whereas another will use father as someone to dream about, hardly getting to know him at all as others know him. Nevertheless, if father is there and wants to get to know his own child, the child is fortunate, and in the happiest circumstances father vastly enriches his child's world. When both mother and father easily accept responsibility for the child's existence the stage is set for a good home.

It is hardly possible to begin to describe the ways in which a father enriches the life of his children, so wide are the possibilities. The children form their ideal, at least in part, on what they see, or think they see when they look at him. They get a new world opened up to them when father gradually discloses the nature of the work to which he goes in the morning and from which he returns at night, or when he shows the gun that he takes with him into battle.

In the children's play there is the game 'Mothers and Fathers'—and, as you know, father goes off in the morning to work, while mother does the housework and minds the children. Housework is something that children easily get to know because it is always going on around them, but the work that father does, to say nothing of his hobbies when he is home, widens out the children's view of the world. How happy the children of a skilled craftsman who, when he is at home, is not above letting the children see the skill of his hands, and share in the making of beautiful and useful things. And if father sometimes joins in their play, he is bound to bring valuable new elements that can be woven into the playing. Moreover, father's knowledge of the world enables him to see when certain kinds of toys or apparatus would help the children in their play without hindering the natural development of their imagination. Some fathers, unfortunately, spoil it when they buy their little boy a steam engine by playing with it themselves, or else by being so fond of it they cannot let the child use it and perhaps break it. This is carrying father's play too far.

One of the things that father does for his children is to be alive and to stay alive during the children's early years. The value of this simple act is liable to be forgotten. Although it is natural for children to idealize their fathers, it is also very valuable for them to have the experience of living with them and getting to know them as human beings, even to the extent of finding them out. I know of a boy and girl who thought they were having a lovely time in the last war when their father was in the army. They lived with mother in a house with a nice garden, and had everything that was necessary, and even more. Sometimes they worked up into a state of organized anti-social activity and nearly broke the house up. Now, as they look back, they can see that these periodical outbursts were attempts, although unconscious, to make father appear in person. However, mother managed to see them through, supported by letters from her husband; but you can imagine how much she longed to have her husband home with her, so that she could occasionally lean back while he told the children to go to bed.

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knew a girl whose father died before she was born. The tragedy here was that she had only an idealized father on whom to base her view of man. She had not had the experience of being let down gently by a real father. In her life she easily imagined men to be ideal, which at first had the effect of bringing the best out of them. But sooner or later, inevitably, each man she got to know showed imperfections, and each time this happened she was thrown into a state of despair and she was continually complaining. As can be imagined this pattern ruined her life. How much happier she would have been if her father had been alive during her childhood, to be felt by her to be ideal, but also to be found by her to have shortcomings, and to have survived her hate of him when he disappointed her.

It is well known that there is sometimes an especially vital bond between a father and his daughter. As a matter of fact, every little girl has it in her to dream of being in mother's place, or at any rate to dream romantically. Mothers have to be very understanding when this sort of feeling is going on. Some mothers find it much easier to stand the friendship between father and son than between father and

daughter. Yet it is a great pity if the close bond between father and daughter is interfered with by feelings of jealousy and rivalry, instead of being allowed to develop naturally; for sooner or later the little girl will realize the frustration that belongs to this kind of romantic attachment, and she will eventually grow up and look in other directions for the practical outcome to her imaginings. If father and mother happen to be happy in relation to each other, these strong attachments between a father and his children will not be thought of as rivalling the greater thing, the attachment between the parents. Brothers are a great help here, providing a stepping stone from fathers and uncles to men in general.

It is also well known that a boy and his father may find themselves at times in a state of rivalry over mother. This need give rise to no anxiety if mother and father are happy together. It need never, of course, interfere with the relationship between two parents who feel secure in each other's love. The little boy's feelings are of the strongest possible order so they should be taken seriously.

One does hear of children who never once in the whole of their

childhood had father alone to themselves for a whole day, or even half a day. This seems to me to be terrible. I should say that it is mother's responsibility to send father and daughter, or father and son, out together for an expedition every now and again. This gesture will always be fully appreciated by all parties concerned, and some of these experiences will be treasured throughout a lifetime. It is not always easy for a mother to send her little girl out with father when she would love to go out herself with him alone; and, of course, she should go out with father alone, else she will not only build up resentment in herself, but she will also be liable to lose touch with her man. But sometimes, if she can send father out with the children, or with one of them, she will be adding a great deal to her value as a mother and wife.

So if your husband is home, you may easily find that it is worth taking a lot of trouble to help him and the children to get to know each other. It is not in your power to make their relationship a rich one; that depends on father and the children. But it is very much in your power to make such a relationship possible, or to prevent it or to mar it.

## Their Standards and Yours

**I** SUPPOSE all people have ideals and standards. Everyone who is building a home has ideas about the way things should look, and about the colour scheme, and about the furniture and the way the table is laid for breakfast. Most people know just what sort of a house they would have if their ship came in, and whether they feel it is good to live in town or country, and what sort of a film it is worth while going to see.

When you got married you felt—now I can live as I like.

A little girl of five who was collecting words had heard someone say, 'the dog went home of his own accord', so she adopted the word. Next day she said to me: 'To-day's my birthday, so everything has to be to my accord.' Well, when you married you felt: now at last I can live in an atmosphere which is my own accord, to use the language of the little girl. Mind you, it isn't that your accord is necessarily better than your mother-in-law's,

but it is yours and that makes all the difference.

Assuming that you got your own rooms or flat or house, you straightway proceeded to arrange and decorate in the way you felt like doing. And when you'd put up the new curtains you asked people in to see your home. The point is that you had achieved a state of affairs in which your surroundings expressed you yourself and you may have surprised even yourself by the way you did things. Evidently you had been practising for this all your life.

You were lucky in those early days if you escaped some squabbles with your husband over details. The funny thing is that arguments nearly always start about whether this or that is 'good' or 'bad', whereas the real trouble is a clash of accords, as the little girl might have said. This carpet is good for you if you bought it, or chose it, or bargained for it at a sale, and it's good from your husband's point of

view if he chose it; but how can you both feel you chose it? Fortunately people who are in love do often find it possible to let their 'accords' overlap to some extent, for a while, so that's all right for a bit; and one way out of the difficulty is for it to be agreed, perhaps without anything being actually said, that the wife runs the home her way while the man has his own way at work. Everyone knows that the Englishman's home is his wife's castle. And in his home a man likes to see his wife in charge, identified with the home. Alas, all too often the man has nothing in his work corresponding to his wife's independence in her own home. Too seldom does a man feel identified with his job, and this state of affairs has been getting worse as craftsmen and small shopkeepers and small men generally have been tending to become swamped out.

Talk about women coming back from the Forces not wanting to be



housewives seems to me to be just nonsense, because nowhere else but in her own home is a woman in such command. Only in her own home is she free, if she has the courage, to spread herself, to find her whole self. The great thing is that she should really be able to get a flat or a house when she marries, so that she can move her elbows without brushing up against her near relations and without bruising her own mother.

I have said all this because I want to show how difficult it must always be when a baby comes along wanting his own way as babies do. By wanting his own way the baby is upsetting the apple-cart, and no one should say it doesn't matter if it does get upset. The apple-cart is the young mother's newly-found independence of spirit and newly-won respect for what she does on her own accord. Some women prefer to have no children because marriage would seem to lose a great deal of its value for them if it does not mean the establishment of their own personal sphere of influence, won at last after years of waiting and planning.

Well, supposing that a young wife has just managed to arrange her own household and that she is proud of having done this, and that she is only just beginning to discover what she is like when she is captain of her own fate. What happens when she has a little child? I think that when she was pregnant she did not necessarily allow herself to think of the infant as a threat to her newly-found independence, because at that time there was so much else to think about. There is so much about the idea of having a baby that is exciting and interesting and inspiring, and in any case she may have felt that the infant could be brought up to fit into her scheme of things and to enjoy growing up within her sphere of influence. \* So far so good, and no doubt she was right in thinking that her infant would take some of his pattern of culture and behaviour from the home he was born into. However, there is more to be said, and it is quite important.

The truth is (according to my idea) that almost from the start the new baby has his own ideas and he likes this to be so; and if you have ten children you won't find two alike although they all grow up in the same home—your

household. Ten children will see ten different mothers in you, and even one child will sometimes look your way and see you as loving and beautiful, but suddenly for a few moments when the light's not good, or perhaps in the night when you go into his room because he is having a nightmare, he'll see you as a dragon or a witch, or something else that is terrible and dangerous.

The point is that each new child coming into your house brings with him his own view of the world and a need to control his little bit of the world, and therefore each new child is a threat to your own set-up, your carefully constructed and well-maintained order of things. And knowing how much you value having your own way I am sorry for you.

Let me see if I can help. I think some of the difficulties that arise in this situation come from the fact that you tend to think that you like what you like because it is right, good and proper, best, cleverest, safest, quickest, most economical and so on. No doubt you are often justified in so thinking and a child can scarcely vie with you when it comes to a matter of skill and knowledge of the world. But the main point is that it is not because your way is best—it is because it is yours that you like it and trust it. That is the real reason why you want to dominate, and why shouldn't you? The house is yours, and that is why you married—partly. Besides, you may only feel safe when you have all the strings in your own hands.

Yes, you have every right to ask people in your own house to conform to your standards, to lay the breakfast things the way you have decided, Grace before meat and no swearing; but your right is based on the grounds that it is your house and that that is your way, and not because your way is best—though to be sure, it may be.

Your own children may well expect you to know what you want and what you believe in and what you have decided or may decide in the future seems good to you; and they will be helped by your faith, and will to a greater or less extent base their own standards on yours. But at the same time, and this is the point, don't you agree with me that the children themselves have their own beliefs and ideals, and on their own accord they seek order. Chil-

dren do not like perpetual muddle or perpetual selfishness. Can you see that it must harm a child if you are so concerned with the establishment of your own rights in your own house that you fail to see and allow for the innate tendency of your infant and child to create a little world around himself that is his own affair and that has its own moral code? *If you are sufficiently confident about yourself* I think you will like to see how far you can let each of your children dominate the scene by his own impulses and schemes and ideas in a localized way, inside your wider influence. 'To-



*Teach  
children*

## **KERB DRILL**

*See that they always do it  
and set a good example  
by doing it yourself.*



1. *At the kerb* **HALT**

2. **EYES RIGHT**

3. **EYES LEFT**

*then if the road is clear*

4. **QUICK MARCH**

*Don't rush.*

*Cross in an orderly manner.*



day it's my birthday and so everything's my accord', the little girl said, and this didn't lead to chaos; it led to a day arranged not much unlike any other day, except that it was created by the child instead of by the mother, or nurse or school-mistress.

Of course, this is the sort of thing a mother ordinarily does at the beginning of the infant's life. Not being able to be entirely at the beck and call of her infant, she gives the breast at regular intervals, which is the next best thing, and she often succeeds in giving the baby a short period of illusion in which he does not have to recognize yet that a dream breast does not satisfy, however lovely the dream. He can't get fat on a dream breast. That is to say, to be good the breast must also belong to mother, who is external to him and independent of him. It is not enough for baby to have the idea that he would like a feed; it is also necessary for mother to have the idea that she would like to feed him. To recognize this is a hard task for a child, and a mother can protect her infant from too early or too abrupt disillusionment.

At first, too, the baby is felt to be important. If he needs food or cries from discomfort, everything goes by the board until his needs have been attended to; and he is allowed as far as possible to be impulsive—for instance, making messes for no better reason than that he wants to. It seems a curious change from the infant's point of

view, when mother becomes strict, sometimes suddenly becomes strict because she has been frightened by the neighbours, and starts what is called 'training', never relaxing till she has made her infant conform to her standard of cleanliness. She thinks she has done very well if her baby gives up all hope of retaining his valuable spontaneity and valuable impulsiveness. As a matter of fact, too early and strict training in cleanliness often defeats its own ends, and a child clean at six months becomes defiantly or unconsciously dirty and exceedingly difficult to re-train. Fortunately, in many cases the child finds a way out and hope is not entirely lost, and the spontaneity merely hides in a symptom such as bed-wetting. (As one watching, and not having to wash and dry the sheets, I have been delighted before now to find the child of a rather domineering mother bed-wetting, sticking to his guns, though not exactly knowing what he is doing.) The reward is great for the mother who, while retaining her own values, can afford to wait for the child's own sense of values to develop. As a matter of fact, the trouble is not so much that the child has no sense of values, as that, at the start, people expect much more rigid standards of children than of adults. As an example I will mention the matter of saying 'thank-you'. It is very likely that when your child is given a new bonnet by his auntie when he wanted a golliwog he'll

refuse to say even 'ta'. But you are trying to teach him to say 'ta' whether he feels grateful or not. Some children are conscientious objectors in this matter of saying 'thank-you' when they don't mean it. So do not forget or despise the innate morality of your children. Perhaps we sometimes miss the significance of the fact that one of the earliest games is building, in spite of the fact that little children are so near to the great pleasure that belongs to impulsive destruction.

If you let each child develop his own right to dominate, you will be helping him. There will be the clash between your right to dominate and his, but this is natural and it is much better than your imposing yourself on your child on the ground that you know best. You have a better reason—that you like your own way too. Let your child have a corner of the room or a cupboard or a bit of wall which is his or hers to mess or to tidy or to decorate, according to the child's mood, fancy and whim. Each child of yours has a right to a bit of your house that he can call his own, and he also has a right to a bit of your time each day (and a bit of Daddy's) on which he can count, and during which you are in his world. Of course the other extreme isn't much use, when a mother, having no strong personal way of life herself, lets her child have all his own way. Sometimes you do see this, and then no one, not even the child, is happy.

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## Postscript

IF you have read as far as this you will have seen that I have tried to say something positive. I have not shown how difficulties can be overcome, or what ought to be done when children show signs of anxiety, or when parents quarrel in front of their children, but I have tried to give a little support to the sound instincts of normal parents, those who are likely to achieve and maintain a family of ordinary healthy children. There is much more to be said, but here is my attempt at a start.

It may be asked: Why trouble to talk to people who are doing well? surely the greater need comes from those parents who are in difficulties? Well, I try not to be weighed down by the fact that much distress undoubtedly exists even here in England, in London, in the district immediately around the hospital where I work. I know only too well about this distress and about the anxiety and depression that prevail. But my hopes are based on the stable and healthy families which I also see building up around me, families that form the only basis for the stability of our society for the next couple of decades.

It may also be asked: Why concern yourself with healthy families which you say exist, and on which you base your hopes? Can they not manage for themselves? Well, I have a very good reason for giving active support here, which is this: there exist tendencies towards destruction of these good things. It is by no means wise to assume that what is good is safe from attack; rather is it true to say that the best always has to be defended if it is to survive discovery. There is always hate of what is good, and fear of it, unconscious chiefly, and liable to appear in the form of interferences, petty regulations, legal restrictions, and all manner of stupidities.

I do not mean that parents are ordered about or cramped by official policy. The State in England takes pains to leave parents free to choose, and to accept and to refuse what the State offers. Of course, births and deaths have to be registered, certain infectious diseases are notifiable, and children must attend school from 5 to 14. gro.

And boys and girls who break the law of the land come, with their parents, under some form of compulsion. However, the State provides a very large number of services which parents may make use of or may eschew. To mention a few, there are the nursery schools, vaccination against smallpox, immunization against diphtheria, antenatal and infant welfare clinics, cod liver oil and fruit juices, dental treatment, cheap milk for infants and school milk for the older children, to say nothing of the whole evacuation scheme; all these are available yet not compulsory. All of which suggests that the State in England to-day does recognize the fact that a good mother is the right judge of what is good for her own child, provided she is informed as to facts and educated as to needs.

The trouble is that those who actually administer these public services are by no means equally confident in the mother's ability to understand her child better than anyone else can. Doctors and

nurses are often so impressed with the ignorance and stupidity of some of the parents that they fail to allow for the wisdom of the others. Or perhaps the lack of confidence in mothers that is so often to be noted arises out of the specialized training of the doctors and nurses, who have expert knowledge of the body in sickness and in health, but who are not necessarily qualified to understand the parents' whole task. How easy for them to think, when a mother boggles at their expert advice, that she is doing so out of cussedness, when really she knows that it would harm her baby to be away from her in hospital at the moment he is being weaned, or that her boy ought to be able to understand more of what the world is like before he is whisked into hospital for circumcision, or that her girl is actually the wrong type for injections and immunizations (unless there is actually an epidemic) because of extreme nervousness.

What is a mother to do if she is worried at the doctor's decision that her child's tonsils should be removed? The doctor certainly knows all about tonsils, but often he fails to impress the mother that he really understands how serious it is to take a child who feels well at the time and to operate on him when he is too young to have the matter explained to him. The mother can only stick up for her belief in the necessity of avoiding such an event if possible, and if she really believes in her instinct, because she is educated in this matter of her child's developing personality, she can put her point of view to the doctor and play her part in coming to a decision. A doctor who respects the specialized knowledge of the parent easily wins respect for his own specialized knowledge.

Parents easily know that their own little children need to be provided with a simplified environment, and that they need this simplified environment until they are able to understand the significance of complications and are therefore able to allow for these. There comes a time when the son and heir can have his tonsils out, if they really need removal, without harm to his personality development, and he may even find interest

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and pleasure in his hospital experience, and make a step forward through having been over the top, so to speak. But this time depends on the kind of child the boy is, not only on his age; and only one intimate with him as his mother is can judge, though to be sure a doctor ought to be able to help her think it all out.

The State is indeed wise in its policy of education of parents with non-compulsion, and the next step is education of those who administer the public services, and the deepening of their respect for the ordinary mother's feelings and instinctual knowledge in regard to her own children. She is a specialist in this matter of her own children, and if she is not over-awed by the voice of authority she can be found

to know well what is good and what is bad in the matter of management.

I am all in favour of clothes, food, vaccination and education, but whatever does not specifically back up the idea that parents are responsible people will in the long run be harmful to the very core of society.

What is significant is the individual's experience of developing from an infant into a child and an adolescent, in a family that continues to exist, and that considers itself capable of coping with its own localized problems—the problems of the world in miniature. In miniature, yes . . . but not smaller in regard to intensity of feelings and richness of experience, smaller only in the relatively unimportant sense of quantity of complexity.

If what I have written does no

more than stimulate others to do better what I am doing here, to support ordinary people and to give them the real and right reasons for their good instinctual feelings, then I shall be satisfied. Let us do all we can as doctors and nurses for the sick both in body and mind, and let the State do all it can for those who for one reason or another are left stranded and need care and attention. But let us also remember that there are, fortunately, some normal men and women, especially among the less sophisticated members of the community, who are not afraid of feelings, and whose feelings we need not fear. To bring out the best in parents, we must leave them full responsibility in regard to what is their own affair, the upbringing of their own family.

## Book Reviews

**The Gallery Books :** *Velazquez, The Rokeby Venus ; Manet, Un Bar aux Folies-Bergère ; El Greco, The Purification of the Temple ; Uccello, The Rout of San Romano ; and Constable, The Hay Wain.* (Lund Humphries. 4/6 each).

These volumes are beautifully produced and I earnestly recommend them to artists, the general public or students, in fact, to anyone whether he is interested in pictures or not. Each volume deals comprehensively with one picture and the writers of the introductions invite readers to share their pleasure and knowledge of the subjects chosen. It is made clear, simple and straightforward; no meaningless mumbo-jumbo of art critics with their high sounding nonsense will be met in this series. These books are intended to encourage people to look at masterpieces more closely and to gain a better idea of the aims and methods of their creators. The reader will be prompted to realise to what extent works of art are products of the social and cultural conditions of their time. All the paintings contain material for study which is not otherwise easily accessible.

In the 'Rokeby Venus' volume much trouble is taken to present the circumstances in which this picture was painted. The demands and restrictions on an artist are usually unknown and are always important factors. But it must not be thought that patrons' wishes and demands have only a destructive effect. Time and again these have proved useful and the works have gained much from them.

It is always an interesting theme

for speculation to try to find in the works of others the sources of an artist's inspiration. All artists borrow, but it is reasonable to suppose that Velazquez was a giant. He did not require the help of Veronese or Titian (or anyone else for that matter) for his Venus. The 'Rokeby Venus' is a straightforward study, it is manifestly simple. The dodges of composition are very subtle, but they are all there, and Mr. Maclaren points them out very clearly and sums them up well.

It is difficult to imagine that the commentator believes the story that the Borghese 'Sleeping Hermaphrodite' was studied by Velazquez for the modelling of his nude! No one who has worked from the nude could be

taken in with this. This book, nevertheless, is interesting and scholarly.

Mr. Raymond Mortimer's short sketch of Manet's life in the volume on 'Un Bar aux Folies-Bergère' is a most satisfying one, and the way the reader is led up to the climax of the Bar being 'somehow allowed into the Salon of 1882 and even being awarded a medal' is splendid.

The suggestions he makes on the composition of the picture are very right and I hasten to applaud. In fact, the whole essay is a nicely balanced piece of informative writing. It will be a great help to the layman to understand and see more in this lovely picture and this applies to students, and, indeed, to those who may still be students but are long past being so described.

El Greco will always be a fascinating field for study. He was entirely out of his time in his handling of the usual subjects of his time, and he always managed to make his pictures different, and at times startling. It is interesting to read in this volume on 'The Purification of the Temple' El Greco's background of life and how he stood out alone from it.

In an age which had become so used to the accepted proportions of the human figure his distorted and extravagant forms must have taken some swallowing. His distortions are so different from the well-known ones of Michelangelo, and I can well imagine that El Greco could see what Michelangelo was about on the ceiling of the Sistine Chapel. Small wonder that he thought he could do as good a decoration!

Michelangelo and El Greco were not too far apart. Enriqueta Harris has

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done a good job of work in this volume ; the introduction is concise yet generous in its presentation of the history and details of El Greco, his life and times, as well as of the picture itself.

It is well that lovers of pictures should have pointed out other and finer features of Uccello's 'Rout of San Romano' than the too-prone suit of armour or figure lying in acute perspective. This volume by Mr. Pope-Hennessy ably explains in an abbreviated and masterly form the whole composition and how it came to be painted. It is a striking and grand picture and the author rises to it in good fashion.

He shows that three paintings, of which this is one, were painted as wall decorations of a room and placed about seven feet or so high. In this, doubtless, lies the explanation of the low horizon and the resulting acute perspective. It will also explain why the San Romano looks so weighted at the left, but if put in conjunction with the other two panels it will assume the correct balance—the right hand one has the weight at its right side. The centre one is balanced on what may be described as an even keel.

This and other details are here and a more intelligent grasp of the whole picture cannot fail to be gained after reading such a noteworthy introduction.

Sir Kenneth Clark, in his study of Constable's 'Hay Wain', points out that landscape painting was neglected by patrons in favour of portrait and history painting ; but about Constable's time the tide began to come in for landscape painters. Constable won that uphill battle for himself, and one wonders, could he see what use has been made of his pioneering, if he would regret his efforts !

In the first four volumes in this series, the reproductions in black and white do not affect an appreciation of the pictures represented, but I am afraid that Constable's paintings do suffer somewhat by being reproduced in black and white. However, the comprehensive critical sketch, with its wealth of information of the artist's life and outlook, makes up to a certain extent for that lack.

It is amazing how much matter has been condensed into these introductory essays, and this one on Constable's 'Hay Wain' is first class.

*Robert Austin*

**Can The Family Survive? By E. C. Urwin. (Published by Student Christian Movement Press Ltd., price 5s.).**

Mr. Urwin discusses in this book one of the most serious questions of our age : Must the family as a social

unit be safeguarded? He writes, as he himself claims, in a Christian context but much of what he has to say is clarifying even to those who, easily or uneasily, have ceased to share his faith. He quotes ably from many of the standard works on his subject. He discusses in 141 small pages the economic and social factors that have been tending for a century at least to undermine the family. He shows, without, of course, regretting them, how in England the Factory Acts in the 40's of the last century and the Education Acts from 1870 onwards have increased its economic strains, and how laggard our social legislation has been in doing anything to lighten the burden of parenthood. He discusses population, birth control, family allowances and other questions of the day in a temperate and progressive spirit and I think that his book, small and quiet as it is, will prove a helpful contribution to discussion, not least in youth clubs.

*M. P.*

THE NEW ERA  
INDEX, 1944  
READY JANUARY



# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 23

January 1945

Edited by DAVID JORDAN

## The Bulletin in 1945

At the beginning of a new year one invariably looks back and looks forward. It was on the eve of January 1st, 1944, that I became mainly responsible for the Bulletins. In my first one I tried to set out some ideas about the main tasks of the E.N.E.F. and the function of the Bulletin in relation to them. 'It must become a focal point for the application of the principles of the E.N.E.F. to the changing educational scene, not in the sense of dogmatic statement, but by giving suggestions as to the immediate problems to which members might fruitfully turn their attention.' Some attempt has been made to carry this out, but we do not know how far we are meeting the needs of our members. No satisfactory form of individual or group life can be based upon impersonal relationships and in the field of education more than in any other we need to forge the personal links which are at the basis of all true fellowship. We are perhaps in danger to-day of thinking in terms of 'the cause' rather than of persons, unmindful of the fact that principles must be embodied in persons and set forth in a way of life if they are to have any real effect. Editorially one must always be prepared to cast one's bread upon the waters in the hope that it may return after many days, but we should welcome more guidance from our members in the form of suggestions, comments and criticisms, and in particular suggestions for subjects to be dealt with in the Bulletin as space permits. Members will notice that in the November and December Bulletins we dealt with a particular educational topic at some length and included short specially written articles by members. We should like to know what our members think of this type of Bulletin; we can only know this if you write and give the editor your opinion for the guidance of the Bulletin Sub-Committee of the Executive.

## Bulletin Changes

One change in the form of the Bulletin will be put into operation as from the next issue. Instead of

any one Bulletin being devoted almost entirely to branch news, the activities of the branches will in future be described by the Organizing Secretary on the last page of each issue, except in the case of those devoted to Conference Reports. Correspondence on other Bulletin material should be sent to the editor at 20 Dorchester Avenue, Palmers Green, N.13.

## The Re-Education of Nazi-Trained Youth

A one-day Conference for the London Region was held on *Saturday, 25th November, 1944, at the Polytechnic, Regent Street*, on the subject of *The Re-Education of Nazi-trained Youth*. The chairman was Dr. W. J. Rose, Head of the School of Slavonic Studies, University of London, and the principal speaker was Professor H. R. Hamley of the Institute of Education. The Conference was attended by about 300 members, and also by members of the British Council, U.N.R.R.A., the German Educational Reconstruction Group, teachers, educationists and psychiatrists.

Professor Hamley illustrated his lecture by reference to his own experiment in Iraq in 1942. This experiment, which was eminently successful, consisted of the re-education of boys aged 13-18, who had been under Nazi influence for six years, to self-discipline by means of giving them opportunities in camp life to organize their own courses of training in citizenship. H.R.H. the Regent of Iraq took great interest in and gave considerable assistance to the experiment. Professor Hamley emphasized that there was no direct intervention on his part, and that the running of the camp was in the hands of the boys themselves, all of whom in turn were given opportunities for exercising leadership. They were not immediately ready for this, and it became necessary for Professor Hamley to give assurance that he would intervene rather than let the camp drift into failure. His belief in them and their response to the challenge of responsibility led to eminent success.

With reference to the problem of re-educating German Youth, the

speaker recognized that it was a far greater one than that which he had encountered in Iraq, but he was not unhopeful of the solution. He had made himself familiar with conditions in Germany and had been present at Hitler Youth Camps. His observations were that the influence of the Hitler Youth was psychologically and morally unhealthy. The natural impulses of youth to loyalty and self-sacrifice for an ideal had been perverted into a blind cult of a leader who could do no wrong, and the unhesitating furtherance of that leader's policy, with which German youth had been ruthlessly indoctrinated. The moral unhealthiness was shown in the encouragement given by Nazi ideas to intolerance, lying and dishonesty. It aimed at a complete break with family ties and with all other community feeling. This spirit was general and had been inculcated by a kind of mass hypnosis, and if it were to be eradicated it was absolutely necessary to set something healthier in its place, since youth must have ideals for which it is prepared to work. The needs of youth, including economic needs, must be considered; the principal ones were psychological security, a social basis for living, a furtherance of cultural development. The faith given should be positive, with no comparison or reference to the figures of the previous regime. Military defeat and the occupation of Germany by foreign powers would be a great psychological shock, from which only a positive faith could raise them. Great patience would be needed by those undertaking the task: they would meet confusion, disbelief, suspicion and resentment, and much time would be needed for these to be dispelled. Clear, consistent and logical explanations would have to be given as objectively as possible. German youth would have to learn the value of free discussion and many other democratic principles, for this a sympathetic approach would be needed.

Speaking on behalf of the German Educational Reconstruction Group, Dr. Minna Specht stressed the necessity for a realistic method of tackling the problem,



emphasising that many thousands of children's camps now exist in Germany, in which children, purposely separated from their parents, are indoctrinated with Nazi ideas, to enable them to be used later as tools of the present regime. Also, there were many boys, now actually in the Wehrmacht who had had an opportunity of taking part in the attempt to enforce the doctrines they had learnt. They would require careful and sympathetic handling, and Dr. Specht made a special plea for patience and sympathy, as they would be bewildered, unhappy children, often aggressive and sullen because of their unhappiness.

In his summing up of the work of the conference, the chairman, Dr. Rose, after hoping that Professor Hamley's experiment would receive adequate publication in book form, described his own experiences in Germany before the last war and the general attitude which he found there. He was not sure about the role of English people in the re-education of German youth; that should be done by Germans. But we could help in so far as we wanted to give them not our own system of democracy, but our own experience acquired in the pursuit of our own ideals; we should also have to set our own house in order educationally, economically and spiritually. He felt confident that the problem could be solved, and that the large attendance at the conference was in itself a great sign of hope for the future.

During the afternoon session the following resolution was put to the conference by the chairman and carried unanimously:

'That this Conference of 300 British and Allied teachers and educationists called by the English New Education Fellowship, considering the approach to the problem of the re-education of German youth as one which will effect the whole future of world peace, expresses its wish, in accordance with our democratic tradition, to be kept informed through the Press and other means as to the stages in policy agreed to by our Government in the name of the British People.'

*Hilda Clark*

## BRANCH ACTIVITIES

*Barnet, Enfield and Southgate* In September Dr. R. H. Crowley,

formerly Senior Medical Officer to the Board of Education, spoke on 'Home and School as a basis for Democracy' at a branch meeting held in East Barnet County School. Education, he said, was a joint enterprise demanding the whole-hearted co-operation of home and school. He urged the advantages of parent-teacher associations, and of periodic meetings, addressed by experts, at which parents could obtain advice on their children's health and behaviour problems, and on matters connected with employment and careers. In December the M.O.I. film, 'Children of the City', was shown, followed by a talk by Mr. Graham Wallis, J.P., on Juvenile Delinquency.

*Cambridge* On 3rd October members and friends met to hear Mr. Lyn Harris, Headmaster of St. Christopher School, Letchworth, who described the way his school functions as an educational community. Its aim was the promotion of maximum individual development compatible with the good of the community, with the emphasis upon social service. In the senior school self-government promoted a sense of responsibility and willingness to serve. Mr. W. B. Curry, of Dartington Hall School, Devon, spoke to about 150 people at an open meeting in the Cambridge Guildhall on 2nd November, and stressed the need for controlling nationalism and partisanship in the interests of humanity in general. The traditional school, he said, was a totalitarian State in miniature, and if people wanted to encourage the democratic system they should bring into schools some democratic machinery in which the pupils took part so that they could find out for themselves how that machinery functioned.

*Derby* The most ambitious venture of our branch so far—a conference of afternoon and evening sessions for parents—proved eminently successful. Dr. Innes Pearse, one of the co-founders of the Peckham Health Centre, addressed two well-attended meetings and readily answered numerous questions. Dr. Pearse described in detail the main aims and activities of the Centre, and emphasized the value of its insistence on family membership, both in respect of study-data for the staff and of

maximum benefit by the members. Mr. L. Bradley, Headmaster of Derby School, and a member of the E.N.E.F. National Executive, presided.

In an earlier effort to cater for parental interest, Dr. M. M. Lewis, Vice-Principal of Goldsmith's College and a member of the E.N.E.F. National Executive, addressed a meeting on 'Some Problems in the Behaviour of Children'.

With engineering the predominant interest of Derby and district, it was not surprising to find that a meeting devoted to the consideration of 'Part-time Education of Young Industrial Workers' was well supported. Addresses were given by Mr. A. Mellow, Head of the Rolls-Royce Training School, and Mr. H. W. Mear, Apprentice Supervisor, L.M.S. Railway Company, and a lively discussion followed.

As a gesture of welcome to school teachers evacuated from London to Derby, a social gathering was arranged by the Committee, and arising out of it the Principal of the local training college invited evacuee teachers to visit Elvaston Castle, the war-time home of the college. Keen appreciation of both invitations was expressed by the guests.

*Harrogate* In November a large audience was attracted to the Church House by an Educational Brains Trust composed of Miss J. C. Gordon, Miss G. Stepney, Mr. J. Campbell, Mr. T. Hodgson, Mr. L. Jenkins and Rev. W. S. Pattison. Mr. J. Thompson acted as question master. Questions dealt with the State and Parental Responsibilities, Equality of Opportunity, Teaching of Fairy Tales, Causes of Delinquency, Monotony in Work, Education in Art, The Value of School Certificate, and Multilateral Schools. The December meeting took the form of a debate on the motion 'That parents are not sufficiently concerned with the welfare of their children'.

*Hertford and District* The membership of the Hertford and District Branch is now 53, with 8 full members.

Members began the preparation of a report on Hertford Elementary Schools in June by visiting seven schools and investigating existing buildings and their possibilities. To help members appreciate the standards which can be achieved in



school architecture a 'Brains Trust of Architects', headed by Mr. Paul Manger, discussed school planning with members in September. In October, a meeting was held to discuss the Hertford schools and formulate a report, setting forth the conclusions of the branch and its recommendations as to the adaptation and improvement of buildings to meet requirements under the new Education Act.

An open meeting was held in July, when Miss Deana Levin spoke on Education in Soviet Russia.

Plans for the next few months include a talk on 'The Modern School' and one on 'Teacher Training', and it is hoped that in the spring members will be able to continue their survey of schools in the district.

*Kingsway (London) Branch* The October meeting was held at The Library, Pitman House. The opening speaker was Mr. E. G. Savage, Education Officer for the London County Council; Dr. Thorne, H.M.I., was in the Chair. The subject was The Reorganization of Post-Primary Education.

In a brief summary of the development of Post-Primary Education, Mr. Savage outlined the present set-up as one of three streams in three well-defined types of school: Grammar, Junior Technical, and Senior (or 'Modern'), the first two being selective, comparatively small, and having specific purposes, but the last one, the Senior School, being very large and having no definite vocational aim or purpose.

While it cannot be too much stressed that Education is a great deal more than instruction, that it involves much more than academic absorption and/or earning a living, the fact is that, in social prestige, in giving its pupils a sense of social significance, the Senior School has, with some few notable exceptions, been largely at a disadvantage—which means that there can arise in its pupils a feeling that they are the 'left-overs'. Thus, as we must consider education as taking into account social, physical, and spiritual values (as well as intellectual), we must evaluate our present set-up in terms of them. Is it satisfactory *per se*? Or, if it is not satisfactory, is this because the fundamental intention is not carried out all through (*e.g.* Hadow Re-

organization and lack of it)? When buildings, equipment, and teachers' salaries are made satisfactory we still might not get the best teachers in the segregated Senior Schools because, as lone units, these schools lack traditions, ambitions, and successes. Therefore, Mr. Savage said, he believed the separate Modern School must go.

Outlining his experience of the large Multilateral High School as he had seen it in America (and in rather different form in Canada), he made it clear that he did not wish to advocate transplanting the Transatlantic High School to the soil of Britain. But he did advocate the introduction of a new element here, some Multilateral (or Omnibus or Comprehensive High) Schools of 2,000 to 2,500 pupils. It would be neither possible nor desirable to have a sudden and complete change-over to this type of set-up, and it would involve unnecessary sacrifice of much that has value and a contribution to make to Education; but as a new growth, the Comprehensive High School should stimulate the present tendency to try to educate the child to become a complete, well-balanced human being.

Judging from his experience of the big schools across the Atlantic, he thought they encouraged ease of social intercourse between all types of children attending them; and that these youngsters from the High Schools retained as adults as good a range of general knowledge as our youngsters do. He was convinced, after carefully studying the matter in America and Canada, that the Head (man or woman) of a school of 2,000 pupils, if well chosen, and therefore a good administrator, with good sub-heads for all three or more streams under him, would have as much personal contact and influence as the over-worked head of a school of 400 or so does to-day, and would have time to think and even to teach.

Mr. Savage considered that, in order to get a strong academic stream, a necessarily small proportion, but one with a part to play in the balance of the school, it would be advisable to have schools of about 2,000-2,500 pupils. In small towns, of course, smaller schools would be inevitable; but London was preparing plans on a larger scale.

*Leicester* The Leicester Branch met in October to discuss 'The Relationship between Teacher and Child', the discussion being opened by Mr. T. H. Goddard, Headmaster of Harrison Road School. At the November meeting the Very Rev. H. A. Jones, Provost of Leicester, spoke on 'The Teacher of the Future', and in December Dr. E. R. Trotman opened a discussion on 'Education in relation to Industry'. In September a visit was paid by branch members to the Imperial Avenue Infants' School by kind permission of the Headmistress, Miss N. Clark. It is hoped to arrange visits in the near future to Youth Centres, Approved Schools, and Remand Homes.

*Luton* The most recent venture of the Luton Branch was the organization of a meeting in the Town Hall to which parents and teachers from all Luton schools and Parent-Teacher Associations were invited. Small groups discussed various educational questions and the findings of each group were reported to the general body. This was found a good discussion method and more such gatherings are to be arranged.

*N.W. Kent* During the last two months the N.W. Kent Branch has arranged one branch meeting and five public meetings, three of them in conjunction with other organizations.

M.O.I. films have been well appreciated. At a joint meeting with the W.E.A. Bexley Heath Branch, films on the U.S.A. were shown, 'Henry Brown, Farmer' stimulating interest in the education received by coloured American children. At another meeting of some seventy Youth Club leaders, parents, teachers, school managers and probation officers, the Paul Rotha production, 'Children of the City', preceded a discussion led by Mr. M. Garrett, a school enquiry officer, on 'What can we do to avoid juvenile delinquency in this Borough?'

At a meeting convened in co-operation with the Dartford County School Parents Association, Dr. G. Scott Williamson described the work of the Peckham Health Centre. This centre, established as a scientific experiment, had strengthened his faith in the good sense of the



man in the street and his willingness to co-operate and organize his own leisure activities.

At another meeting held at Dartford, Mr. David Jordan (Vice-Chairman E.N.E.F.) spoke on 'The New Education and the Old Setting'. He suggested as a basis for discussion the formation of parent-teacher associations; representation on boards of governors of parents and assistant teachers; a democratic constitution for schools which would give increased responsibility to the assistant staff in matters of internal organization; and a representative advisory committee for education in each autonomous area. Only by such means could free and frank interchange of opinion take place and the conduct of education give to both children and adults an immediate experience of democratic living.

Perhaps the most significant activity of the Branch was in bringing together five other local organizations: Bexley Trades Council, N.U.T., Old Bexley Civic Association, R.A.C.S. Education Department and W.E.A., and organizing with them a public meeting at which Mr. Woodhead as County Education Officer spoke on the K.E.C.'s plans for the development of education in Kent. Alderman A. G. Williams, J.P., Mayor of Bexley, was in the chair.

The Borough Council's decision to make Bexley an excepted area was freely discussed, questions being answered by both Mr. Woodhead and the Mayor. The effects of this meeting cannot yet be assessed, but the amount of space given by the local paper to educational topics gives some indication of the rising interest in education in the Borough.

Plans for after Christmas are not complete, but it is hoped that a series of lectures on reconstruction at the secondary stage will help to keep education to the forefront of local thought.

*N.W. London* An attractive printed leaflet advertising a series of six public meetings at Hendon

County School to be held from October, 1944, to March, 1945, has been prepared and circulated. At the October meeting 'Schools and the State Medical Service' was the topic dealt with by Mr. P. W. Jeger and Mr. R. W. Cockshut, and the November meeting on 'The Future of Public Schools' drew a large audience to hear the Headmaster of Aldenham School and the President of the National Union of Teachers. Dr. Minna Specht spoke on 'German Schools after the War' in December, and future meetings will deal with 'Education in Russia', 'Should Examinations be Abolished' and 'Where shall we find new Teachers'.

*Norwich* Two meetings were held in November. At the first the Director of Education for Norfolk spoke on 'Educational Administration', and the Headmaster of King Edward VI Grammar School, Norwich, gave a talk on 'The Fleming Report on Public Schools' at the second. In December Miss Browning, of the Norwich Day Youth Centre, spoke on 'A Three Year Experiment with Youth'.

*Reading* The Reading Branch has held six discussions on 'The Film in Education' since October; films relevant to the discussion have been exhibited. Subjects have included 'The Impact of the Commercial Film on the Minds of Young People', 'Documentary Films', 'Science Films' and 'Entertainment Films', and speakers have included the Director of the British Film Institute, the Curator of the Museum and Art Gallery, the Director of Education for Reading, Mr. F. H. Grimbleby, of Reading University, and Mr. G. D. March, the Secretary of the Reading Branch.

*Sheffield* Mr. H. A. Glover, of the Sheffield College of Arts and Crafts, spoke on 'New Teaching for a New Age' at the October meeting, and Mr. Kenneth Richmond at a meeting in December. Three discussion groups, meeting at fort-

nightly intervals, were begun in October dealing with 'The Secondary School Curriculum', 'The Parent and the School', and 'The Education of Children under Eleven'.

*York* A two-day conference was held by the York Branch at the Mount School on Saturday and Sunday, 23rd and 24th September. Dr. C. H. Northcott presided over the conference at which Mr. E. G. Savage (Chief Education Officer, L.C.C.) spoke on 'Multilateral Schools'. Miss M. West (Headmistress of Campbell S.G. School, Barking) on 'The Modern School', Mr. Kenneth Richmond (St. John's Training College, York) on 'The Junior School', and Mrs. Hilda Clark (Organizing Secretary, E.N.E.F.) on 'Means of Testing for Transition from Primary to Secondary Schools'.

*Wembley* The Wembley Branch has run a series of lectures on Economics during the past three months. In December Mrs. Beatrice King addressed a public meeting at St. Andrew's Hall.

*Leytonstone Library Discussion Group* In October Mr. J. A. Lauwerys spoke on 'Man and his Future', and the following week Paul Rotha's film, 'Children of the City', was shown. In November Mr. Ernest Green, of the W.E.A., spoke on 'Adult Education and Democracy', and Mr. A. C. Cameron, Secretary of the Central Council for School Broadcasting, spoke on the work of that body. Dr. Minna Specht addressed the group on 'German Youth after the War', and December meetings were held to consider Social Insurance and the operation of Circular 5 in relation to the immediate locality.

In the New Year it is hoped to show the psychological film, 'Fear and Peter Brown', to hear an Army Education Officer on 'Army Education' and the librarian (to whom the group owes so much) will speak on the place of the library service in post war education.

Further particulars about the E.N.E.F. may be obtained from the Organizing Secretary, 74 Earlham Road, Norwich.

Editorial communications should be sent to the Editor, 20 Dorchester Avenue, Palmer's Green, London, N.13.



# Directory of Schools

## FRENSHAM HEIGHTS FARNHAM . . . . . SURREY

*Headmaster :* PAUL ROBERTS, M.A.

Frensham Heights is a co-educational school containing at present 105 boarders and 45 day pupils equally divided as to sex and equally distributed in age from 7 to 18.

The school stands in a high position in 170 acres of ground and is exceptionally fortunate in its accommodation and equipment.

Fees : 144 guineas per annum inclusive

About three scholarships are offered annually

*For particulars apply Headmaster*

## BADMINTON SCHOOL (BRISTOL)

at Lynmouth, N. Devon.

Junior School 5 to 11 years

Senior School 12 to 19 years

The School is situated in beautiful and peaceful surroundings where the girls are able to enjoy an open-air life. A high standard of scholarship is maintained and at the same time an interest in creative work is developed by the practical and theoretical study of Art and Music. There are weekly discussions on World Affairs and more intensive work on Social and International problems is done by means of voluntary Study Circles.

**Apply to The Secretary.**

## DARTINGTON HALL TOTNES DEVON

*Headmaster :* W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

Fees : £120-£160 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

## DARTINGTON HALL TOTNES DEVON

*Headmaster :* W. B. CURRY, M.A., B.Sc.

### TEACHER TRAINING DEPARTMENT

A department for the training of teachers for Nursery School, Kindergarten, and Junior School work, under the direction of Miss Margaret Isherwood, M.A. Camb., N.F.U., formerly lecturer at the Froebel Education Institute. Preparation for the Teachers' Certificate of the National Froebel Union. Special attention to the needs and interests of 'free lance' students, particularly to those coming from abroad or those requiring short courses of study not leading to an examination. Excellent opportunity for contact with children of all ages and classes. Facilities of the Dartington Hall Estate available for students wishing to get some acquaintance with rural life and industries.

*Further information on application.*

## MONKTON WYLD SCHOOL, nr. CHARMOUTH, DORSET

*Principal :* ELEANOR URBAN, M.A. (Oxon.)

Practical and cultural education for boys and girls (8-18). School life and curriculum planned to help children to develop into co-operative and constructive citizens. School farm ensures healthy diet. T.T. cows.

Fees : £120.



# Directory of Schools—continued

## BRYANSTON SCHOOL

BLANDFORD, DORSET

MAY, 1945.

SEVEN SCHOLARSHIPS, £80 to £30, including a MUSIC SCHOLARSHIP of £40; and to boys of good character and all-round ability, THREE BURSARIES, £60 to £20, will be awarded on the results of an examination to be held in May, 1945.

*Further particulars can be obtained from the Headmaster's Secretary.*

## BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

A Co-educational Boarding School for boys and girls from 11½-18. Separate Junior School for those from 5-11. Inspected by the Ministry of Education. Country estate of 150 acres. Home Farm. Education is on modern lines and aims at securing the fullest individual development in, and through, the community. Scholarships offered, including some for Arts and Music.

Headmaster: **F. A. MEIER, M.A. (Camb.)**

## KING ALFRED SCHOOL

FOUNDED 1898.

Progressive Co-educational

Hampstead branch for children aged 8-18 opened in September at **Oakhurst Branch Hill, N.W.3**

Headmaster: **B. MONTGOMERY, M.A. (Oxon.)**

DAY CHILDREN ONLY

*Prospectus from*

Secretary, **24 West Heath Close, N.W.3**

## LEIGHTON PARK SCHOOL READING

**Six Open Scholarships** value £30-£100, and additional Exhibitions of £50-£40, for general ability, Music and Art, will be awarded in March.

Basic fees 150 gns. per annum, inclusive.

*For particulars apply to the Headmaster,*  
**E. B. CASTLE, M.A. (Oxon.)**

## ELMTREES, GREAT MISSENDEN BUCKS.

*Formerly Cudham Hall, nr. Sevenoaks and Paccombe House, nr. Sidmouth.*

A happy community of adults, children and animals living together in an atmosphere of friendliness and trust; essential conditions for growth. All-round progressive education for boys and girls between 3 and 12 years. Music, Dancing and Drama specially encouraged.

ELMTREES is a spacious Period house standing in its own lovely grounds on the fringe of the Village of Great Missenden. The School is within 5 minutes walk of the station and 30 miles from London on the Met. Line to Baker St.

Principal - **Miss M. K. Wilson**

Tel. Great Missenden 407.

Schools for boys and girls  
from 3½ to 14 years

## LITTLE FELCOURT and

## FELCOURT SCHOOLS,

## EAST GRINSTEAD, SUSSEX,

are founded on the Montessori idea and aim to create the happy free atmosphere of a real home.

*Particulars from the Principal*

## ST. CHRISTOPHER SCHOOL LETCHWORTH

Is an educational community of some 300 boys, girls and adults. The five school houses provide living and teaching accommodation for children of all ages. On the edge of the Garden City, amidst rural surroundings and beautiful gardens, they pursue their studies and cultivate courage, gaiety and a quiet mind.

## Wychwood School, Oxford

RECOGNIZED BY MINISTRY OF EDUCATION

Maximum of 80 girls (half day pupils) aged 10-18. Small classes, large graduate staff. Education in widest sense under unusually happy and free conditions. Exceptional health record. Elder girls when not entering universities can either specialize in Drawing, Design, Languages, Music, Handcraft, or take year's training at Wychlea (Domestic Science House). Playing fields, bathing pool.

Principal: **Miss MARGARET LEE, M.A. (Oxon.)**

*Late University Tutor in English.*

Vice Principal: **Miss E. M. SNODGRASS, B.A. (Oxon.)**

## OAKLEA

BUCKHURST HILL, ESSEX.

*Recognized by Ministry of Education.*

Removed for duration of war to

**NESS STRANGE, near SHREWSBURY.**

90 Boarders taken in pleasant country house in exceptionally safe area. Beautiful countryside.

Principal: **BEATRICE GARDNER.**

## ST. MARY'S SCHOOL

WEDDERBURN ROAD, HAMPSTEAD,  
now at

## YARKHILL COURT, nr. HEREFORD

(Tel.: Tarrington 233).

Boys and Girls, 4-16.  
Modern dietary.

Emphasis on languages.

**Mrs. E. PAUL, Ph.D.**



# Directory of Schools—continued



## WENNINGTON HALL via LANCASTER

A hard-working, cheerful school community in which staff and children make an honest bid for equality, seeking together to achieve freedom of mind and spirit upon the basis of a disciplined self.

Co-educational, 7-17. Experienced graduate teachers. Magnificent hill and river country, good health, excellent cooking. Fees : £99-£110, with reductions in necessitous cases.

Headmaster : KENNETH C. BARNES, B.Sc.

## MALTMAN'S GREEN GERRARDS CROSS BUCKS

*Boarding School for Girls from  
nine to nineteen years of age*

Headmistress : MISS CHAMBERS

## HURTWOOD SCHOOL

Peaslake Nr. Guildford

*Co-educational from 3 years.*

Modern building equipped for children in beautiful and healthy surroundings. The school aims at a high standard of scholarship in addition to health and happiness.

It wishes to attain a constructively progressive outlook without reaction, and believes that this can be done where tolerance is based upon sound knowledge and understanding.

*Full particulars from the Principal :*  
JANET JEWSON, M.A., N.F.U.

## THE GARDEN SCHOOL

Wycombe Court, Lane End

*Nr. High Wycombe*

Boarding School for girls (4-18). Estate of 60 acres in the Chiltern Hills. Sound academic work, with consideration for individual needs. Large staff of graduates. Vegetarian and ordinary diet. Open-air swimming pool.

FEES : £115 to £160 per annum.

Principal : Mrs. M. A. ORMROD, B.A.

## FROEBEL PREPARATORY SCHOOL

Little Gaddesden, Herts.

Sound modern education for boys and girls aged 5-12 years. Inclusive boarding fee.

Headmistress : Miss O. B. PRIESTMAN, B.A., N.F.U.

## BEVERLEY SCHOOL

WOLFELEE, near HAWICK

Children two to twelve years, happy environment, out-of-door activities. Sound musical training. Excellent Diet.

Telephone No. Bonchester Bridge 2.

## Edgewood, Greenwich, Connecticut.

A Boarding and Day School for Boys and Girls from Kindergarten to College. Twenty-acre campus, athletic field, skating, ski-ing, tennis and all outdoor sports. Teachers' Training Course. Illustrated Catalogue describes activities and progressive aim.

E. E. LANGLEY, Principal, 201 Rockridge.

## HALL MANOR

Nr. PEEBLES SCOTLAND

A modern school, beautifully situated, combining the best of the old with the best of the new in educational method. Staff qualified to prepare to University Entrance standard.

*Fees from £120 p.a. inclusive.*

Co-educational. Individual. International.  
WRITE SECRETARY.

## MOORLAND SCHOOL

CLITHEROE, LANCS.

Co-educational 3-12 years. Tel. Clitheroe 3.

The children lead vital, constructive lives, doing work of high standard in a happy natural atmosphere. Food reform and meat diets. Nature cure methods. Out-of-door activities.

Co-principals : Miss D. E. King, L.L.A., and Miss A. E. Crane.

## MOIRA HOUSE (of EASTBOURNE) now at FERRY HOTEL, WINDERMERE

*Recognized by the Ministry of Education.*

Boarding School for Girls from 6 to 18 ; small brothers (aged 6 to 8) also received.

Principals : Miss GERTRUDE A. INGHAM.

Miss MONA SWANN.

Vice-Principal : Miss EDITH TIZZARD, B.A., Hons. Lond.

PINEHURST, Goudhurst. On the beautiful Kentish Weald. Progressive School. Co-educational 3-12 years. Sound education. Crafts. Riding. Food Reform Diet. Sun and Air Bathing. Excellent health record. Miss M. B. Reid, Principal.

HIGH MARCH, BEACONSFIELD, BUCKS. A Progressive Preparatory School for girls to 14, and little boys. The School aims at giving a sound education with special emphasis on art, music, and creative activities. Headmistress : Miss Warr.

## THE BELTANE SCHOOL

Shaw Hill, Melksham, Wilts. Boys and girls from five to eighteen.

Good academic standards. Undisturbed district.



## Directory of Schools—continued

### **BURGESS HILL SCHOOL** Co-educational

BOARDERS 5-11+ AT REDHURST, CRANLEIGH

DAY PUPILS 5-18 AT 11 OAK HILL PARK, N.W.3

HIGH STANDARD IN SOCIAL RESPONSIBILITY, ACADEMIC SUBJECTS, ART AND MUSIC.

BUNCE COURT SCHOOL, Trench Hall, Wem, Salop. Co-education, modern principles, prep. for School Cert. Practical and artistic activities; crafts, drawing, music, sports. Healthy food from own garden. Enquiries to: Anna Essinger, M.A., Principal.

THE MOUNT SCHOOL, MILL HILL, N.W.7. Now on Cotswolds, at Amberley, Nr. Stroud, Glos. Large qualified staff, small classes, centre for Oxford Examinations. Girls 5-18.—Mary Macgregor, B.A. (Lond), Camb. Teachers' Diploma.

STANWAY SCHOOL, DORKING. Home and Day co-educational Preparatory School to 14 years. Nursery Class. Specially designed building on high ground. Education as an atmosphere, a discipline, and a life.

GREAT SARRATT HALL, SARRATT, HERTS. Nursery and Preparatory Boarding School for children from birth to 10 years. Parents and school work in close co-operation. Group limited to twelve children. Qualified resident and visiting teachers. Principal: Gladys Raymond.

THE COURT HOUSE, PAINSWICK, GLOUCESTERSHIRE (formerly 38 Tite Street, Chelsea). Preparatory Boarding and Day School, boys 4 to 9 years, girls 4 to 12 years (14 during war time). The school aims to give a wide education on modern lines. Agnes Hunt, N.F.U., Evelyn Walters, N.F.U.

ODAM HILL CHILDREN'S FARM, ROMANSLEIGH, S. MOLTON, N. DEVON. A home and school for 25 boys and girls from 3-13 years. The school has been established for seven years in its present spacious planned premises. The full staff is reserved. Education on Froebel lines. Handicrafts, animal care, riding. Mrs. Falkner, B.A.

ST. CHRISTOPHER'S SCHOOL, Belsize Lane, Hampstead with GLENDOWER SCHOOL, now at SYDENHAM HOUSE, LEWDOWN, DEVON. Beautiful house and grounds. Upper and Middle School for Girls. Preparatory for boys and girls 4-10. Boarding and Day.

## Directory of Training Centres

SWANLEY HORTICULTURAL COLLEGE, Ripley, Surrey, prepares students for B.Sc. Hort. (London) as well as for College Diploma and Certificates in Horticulture. Demand for trained women greater than supply. Apply for illustrated prospectus.

FIND RECREATION and new power to serve through writing and speaking. Correspondence (also visit) lessons 5/-. Classes 1/6. Help with publication, special speaking engagements, modern English teaching, stammering, and psychological problems. English for foreigners. Dorothy Matthews, B.A., 32 Primrose Hill Road, London, N.W.3.

## POSTS VACANT AND WANTED, etc.

*RATES: 1s. 3d. per six words. Minimum 18 words. These charges must be prepaid and copy received by the FIFTEENTH of the month preceding publishing date.*

RESIDENT Junior Form Mistress wanted at once for the little ones in mixed Preparatory School. Please write, sending qualifications, experience, testimonials, and state salary required to St. Joan's School, Henley-on-Thames.

UNIVERSITY OF BRISTOL — ENTRANCE SCHOLARSHIPS. The University will proceed to award Scholarships (value £100) for the Session 1945-46 for the Faculties of Arts, Science, Medicine, Engineering and Law, after an examination to be held in the spring of 1945. Details of the examination and application forms may be obtained from the Registrar, The University, Bristol, 8.

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IN HOME AND SCHOOL

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## Emergency Recruitment and Training of Teachers

David Jordan

Goldsmiths' College

Immediately after the war many thousands of additional teachers will be needed to make good the lack of new intake during the war years and to make possible the advances proposed in the Education Act. If classes are to be reduced in size, school leaving age raised, part-time education provided in many colleges, and adult education extended, there must be a considerable increase in the total number of teachers. This brings us immediately to the problems involved in recruitment and training. Where are the new teachers to come from? How can a sufficient number of people be prepared for the teaching profession? What preliminary qualifications are to be demanded from them? If no recognised academic qualification is demanded as a preliminary, on what basis can they be selected? What will be the effect on the prestige and effectiveness of the profession of 'lowering' the preliminary standard and at the same time shortening the training course? If an emergency course of training is proposed, what should be its nature and duration? What is to be the criterion of success for these emergency students? On what basis is the teacher's certificate to be awarded? Where is the emergency training to be given and what authority shall be immediately responsible for its organization? These are a few of the questions which have been hotly debated in

school staff rooms; the common rooms of training institutions; in the local associations of the N.U.T. and other professional bodies; in discussion groups and parent-teacher Associations; in education committees and in the columns of local and national newspapers, as well as in the special committee, appointed by the President of the Board of Education in December 1943, whose interim report has become so well known as Circular 1652.

It is important for us to see the question of emergency training in its proper educational context. It cannot be regarded as an isolated problem, for it involves the creation of new precedents in teacher training which may have wide implications for the whole profession. If the new emergency centres are to train thousands of teachers each year for a period of five years, then the future of education will depend to a large extent upon how well and wisely their work is done, and upon the intellectual quality and professional competence and zeal of their students. Certainly the type of teacher they produce will materially effect, by weight of numbers alone, the status and prestige of the teaching profession in the post-war years. Already there are some people who suggest that the Ministry of Education is trying to raise the status of teachers and at the same time is proposing an extensive measure of 'dilution' which will make a better status impossible.

We would urge that such *a priori* reasoning makes no positive contribution towards a way out of our present difficulties, which are so pressing that mere obstruction ought neither to be offered nor tolerated. We must take a realistic view of the present position and understand that we have to decide between alternatives which are not of our free choosing but are thrust upon us as a result of five years of war. Criticism of proposals there must be, but our business is to make suggestions, not to organize sabotage; to look ahead, but not to prejudge results, nor to assume that only by traditional educational methods can desirable results be achieved.

In the armed services skilled personnel has been trained in a fraction of the time required in the piping times of peace, and though our problem is different in kind as well as in degree, the same sense of social urgency and personal identification with the task may well work similar wonders. We have not yet evaluated the difference in *rate* of learning which a positive attitude makes possible, nor can we safely generalize about differences in the *significance* of what is learned and experienced by a mature adult compared with an immature student from a secondary school. But although we have no conclusive evidence on these points we are aware that when a strong personal and social incentive is present our own rate of work can be speeded up to such a striking



extent that the ordinary norms of performance and achievement are no longer operative.<sup>1</sup>

One final point needs to be mentioned before we pass from a review of the problem to an outline of the proposals already being put into operation. The McNair Report on The Training of Teachers seemed to take far too gloomy a view of the prospect of providing the number of teachers required as a normal intake into the profession. It based its estimates upon the existing number of pupils remaining in the secondary schools until 17 years of age<sup>2</sup> and suggested that owing to the comparative smallness of this number we should need to have recourse to the pupils who would at present be found in the senior schools. This argument has resulted in a somewhat frantic combing of the top classes in the senior schools, in the formation of special classes in existing secondary schools for selected children, and in some areas in proposals to revive the pupil teacher centres which had almost entirely vanished. While no legal obligation to become a teacher is envisaged it would seem that in some places considerable informal pressure is being exerted towards that end. This would seem fraught with much greater danger to the eventual status of the teaching profession than any scheme for the emergency training of carefully selected adults. In fact, the main portential source of supply to teaching and other professions is not merely the 21,000 17-year-old pupils in secondary schools but also the 60,000 (approx.) who leave before 17 years of age. More generous grants in aid of fees and a reasonable scale of maintenance allowances would enable many first-class pupils to stay to complete their secondary school

course and possibly to go on to the training college or university.

This is one of the suggestions contained in the McNair Report and would seem to be the most profitable way of securing an additional supply of teachers from the lower age levels.

The provisional emergency scheme of the Board of Education

was published in May 1944 as Circular 1652<sup>1</sup> and amplified in December 1944 in Circular 18<sup>2</sup>. It proposes a

**Proposals and Possibilities** *one year course of training* conducted in specially provided colleges (controlled by L.E.A.'s), some residential, some day colleges; mixed colleges and men's colleges preparing mainly for post-primary work, and women's colleges preparing mainly for work in primary schools. Some of the principals of the colleges have now been provisionally appointed, and applicants for the teaching staffs are, in some cases, now being interviewed. In every form of education the type of person appointed is of much greater importance than the formal syllabus of work, and this is particularly true of emergency training. 'Men and women will be needed', says Circular 1652, 'who combine academic distinction with freshness and adaptability of mind and who give evidence of a live interest in general educational questions'. This is the right kind of emphasis and we hope such people will offer to take part in this important work. Some of them may regard it mainly as a means of getting a change from classroom conditions or as a step towards professional promotion, but we hope such considerations will not take precedence, for the work needs to be undertaken primarily because it is a challenge to the adventurous and to the experimentally minded.

Although the normal period of college training would be one year of 48 weeks' actual work<sup>3</sup> followed

<sup>1</sup> Obtainable from His Majesty's Stationery Office, Kingsway, London, W.C.2. Price 2d. net.

<sup>2</sup> Obtainable from H.M.S.O., price 1d. The scheme is to cover not only men released from the Forces and from other forms of National Service, but also those who have been directed into other than their normal occupations or have been allowed to continue in their previous employment. Candidates in these categories should apply to the Ministry of Education, 23 Belgrave Square, S.W.1, for a form of admission, marking the envelope R E (Training).

<sup>3</sup> The course is divided into Preparatory Stage 6 weeks; Main Course 30 weeks; Teaching Practice 12 weeks.

by two years of part-time approved study, a student may be 'referred' for an additional one or two terms and specially selected students may be given the option of an additional term or two to be spent in the study of a special subject at a 'existing training college or other suitable institution'. The work of the students is to be assessed on the basis of internal college tests, the Ministry of Education taking responsibility for the maintenance of a national standard. No distinctions will be awarded in separate subjects, and graded teaching marks will not be given. The Circular suggests that part-time lecturers should be used in addition to the full-time teaching staff, and that the colleges should be near to large centres of population so that the students may attend lectures at existing institutions and make use of libraries, museums, schools of art, etc. Here are several precedents which may affect the future course of teacher training. For example, if college records provided a satisfactory basis for the certification of short-course students wouldn't they serve also for two year students? Similar questions might be posed in relation to graded teaching marks and fluidity of staff between different institutions.

The course followed by the students 'must be concerned with the interests and personal development of the student himself as well as with his professional training'. Every student should 'follow a course in the usage of the English language, combined with a directed course in general reading'. Experience in schools is regarded as a very important part of professional training, and students will also 'be required to study the general principles of education and teaching method (including the use of visual and other mechanical aids), the philosophy of education, psychology and health education'. Educational methods and technique should be studied and practised but it is equally important that the students 'should be provided with every possible facility for reading and thinking about education in the wider sense, having regard to its individual, social and ethical implications, and to its setting in the general pattern of life'. To enable the student to acquire 'the background of general education

<sup>1</sup> A boy whom I knew well left the elementary school at thirteen years of age, and eight years later wished to qualify for entrance to a training college. After eighteen months of spare time private study the Cambridge Senior Local Examination was passed—a course equivalent to the four or five year full-time course of the average secondary school pupil, who not only studies during the day but has a considerable amount of compulsory homework. It may be that the problem of emergency training needs to be thought of in similar terms; the greater maturity and more serious intention of the emergency students has to be balanced against the shorter amount of available time. Final judgment must be suspended until the teachers so trained have rendered a few years' service in the schools.

<sup>2</sup> 19,000 pupils of 17-18 years in grant-earning secondary schools in 1938; and probably 2,000 in recognized but non grant-earning schools (McNair Report, p. 19).



culture which is rightly expected in a teacher's some more or less specialized study of subjects taken from the normal list of school subjects is to be made. Important 'principles to govern the planning and conducting of courses in the general subjects' are given. Each course should be related to the students' previous knowledge and their future work as teachers, individual methods of work should be used, and the literary, practical and historical aspects of the subject studied; mastery over a limited range rather than superficial knowledge over a wider field should be the aim, and subjects should 'not be treated as comparatively isolated islands of knowledge'.

The training staff is to determine the course of study in the general

subjects in the light of the interests, previous experience, and knowledge of each student, and the provision of wise guidance and the right kind of facilities in this part of the work may well determine the measure of success of the whole scheme. Certainly the circular does stress the need for bringing out the 'inter-relations' between subjects but one would have preferred to see a definite lead given on the question of subject grouping.<sup>1</sup> Experience suggests that unless subjects are grouped and the method of approach and study thought out in terms of new conceptions of curriculum planning, the old subject divisions tend to reappear in

<sup>1</sup> See *Educational Change and Teacher Training*, David Jordan, *The New Era*, September-October 1944.—Ed.

much the old form. They make possible such neat administrative arrangements and tidy institutional patterns that they have an inherent appeal which only an act of faith can overcome; they enable individual lecturers to work in splendid isolation and facilitate the making of apparently coherent timetables; they give the students a false but reassuring sense of security and ordered and orderly progress—the limited significance of the subject framework appeals by the very fact of its limitations. Moreover most of our textbooks follow this traditional form of treatment, and it is so much easier to plan accordingly and then camouflage our non-progressive attitude by somewhat vague talk of integration or inter-relation.

## An Experimental Course at Goldsmiths' College

As a forerunner of the Emergency Training Courses the Ministry of Education asked Goldsmiths' College to conduct during the session 1944-45 a one-year course for a limited number of men and women already discharged from H.M. Forces. The course has been under the general direction of Dr. M. M. Lewis, the men's Vice-President.

Careful selection of the students was recognized as being of the greatest importance.

**The Students—Qualifications and Experience**—Of more than seventy applications, over fifty of the applicants were given a lengthy personal interview by the Principal and Vice-Principal at the College, twenty-eight being finally accepted as students to qualify for substantial personal maintenance grants involved. These students present a wide range of experience, a fairly wide age-range (twenty-two to thirty-seven) and pronounced differences of educational background and interests. About half of them are married men, some with families, and barely half of them had the original advantage of a secondary school education to school certificate stage. There is one woman student—there could have been more but for the accident of circumstance. Previous occupations varied considerably. About half had been engaged in some form of clerical work in industry, commerce, transport, in-

surance or local government; other occupations represented were those of instrument maker, joiner, shop assistant, journalist, assistant librarian, and uncertificated teacher.

All of the students have continued their education in some sense since leaving school, either formally through a variety of evening courses, or through an interest in music and drama. Many of them have done some work among young people in clubs, camps, Scout troops, or cadet corps, and about half of them had had some experience in giving instruction in the Forces or Civil Defence, in industry or commerce, or in connection with religious bodies. It is difficult to estimate the importance of these informal types of education.

Though many of the short course students lack the usual orthodox academic background, their wealth of practical experience, their sense of personal responsibility in their chosen vocation, their interest in social and economic questions, and their capacity to think objectively make them refreshingly different—it is a sobering thought—from the normal products of the average secondary school. Lectures and discussions with the whole group remind one of a W.E.A. class at its best; one feels the same challenge and stimulus from the group, the same keen appreciation of a good point or a shaft of wit, the same drawing out of the lecturer by rapid questioning, the same illumination of some abstract theory by a piece

of personal experience. One also finds, as in W.E.A. classes, a lingering half dozen who never seem to know the meaning of time and continue discussion with the lecturer in the corridor when the lecture room is needed by another group. Moreover, one knows that in refectory and common room the discussion is continued and that this invigorating atmosphere must be productive of an education which will have lasting, if not easily measurable, results.

The first term of contact with these men provides many more instances of their keen interest than can be given here. One of the first questions I was asked over a cup of tea was for an explanation of the marginal utility theory of value from a student reading economics from sheer interest; and I recall my surprise at finding a quotation from Sophocles (in Greek) at the end of an essay on the adolescent, and the serious face of another man trying to borrow Whitehead's 'Aims of Education' because he needed only this to complete the six recommended books before commencing an essay. It is in experiences of this kind rather than in a perusal of formal qualifications that we find the real answer to the somewhat loose talk about 'dilution', which implies that these men are shoddy stop-gap trainees who will not be able to pull their full weight, in the best sense, upon a school staff. Indeed, Dr. Lewis stated a plain truth when he wrote in



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*The Schoolmaster* last November that these students 'have already made the most favourable impression upon their tutors, their younger fellow-students in the college, and the teachers in the schools in which they have practised'.

The students began their course in early September with an introductory period of two days in college before going out into specially selected schools for a short period to make contact with actual school conditions. At the first meeting between the tutors and students one was impressed with differences between the approach of mature adults and normal training college students. The new trainees must of course support themselves, and they were anxious about the amount of maintenance grants, facilities for the purchase or borrowing of books, the possible deduction of income tax from grants, and the cost and availability of lodging accommodation. Questions were competently put, but one was conscious of the underlying feeling of anxiety and tension

associated with the strange new conditions. Many of them, on later occasions, mentioned their initial nervousness, their gratitude for the friendly efforts made by the staff to set them at their ease, to anticipate their difficulties and to smooth the transition, and the unexpected feeling of tiredness which they felt by the end of the day. But the sense of adventure was present too. The men were keen, they listened attentively, asked questions, but wrote little. One missed the serried ranks of the bowed heads of note-takers and felt the challenge of a new type of reaction.

Another colleague and I were responsible for two joint sessions to prepare trainees for their initial contact with schools. We found them interested in fundamental educational principles rather than in details of school routine—perhaps the opposite of what we had expected. Joint sessions were, I believe, the right way to start. The two of us differed in method of approach and in details of opinion, asked each other questions, destroyed by implication the notion of individual infallibility, and exemp-

plified our belief that truth is not one and indivisible, but a mirror of many facets, the reflection depending to a great extent upon the angle of the observer. This was obvious in no schoolroom for arbitrary instruction but a common pool of ideas, and the new students responded accordingly. The experience convinced me that an occasional 'double-act' on discussion lines by members of the staff is necessary and wholesome corrective to the temptation to turn the lecture platform into a pulpit from which dicta must be accepted by neither questioned nor challenged.

After the introductory two days the students went into schools for a fortnight, during which time they received considerable help from the head teachers and staff of the schools and were visited by members of the college staff who were later to become their personal tutors and advisers. It was expected that the greater part of the time would be spent in observation of classroom practice and in gaining familiarity with school situation and school administration. Active teaching was not insisted upon though students were encouraged



try their hand as early as possible. Some men taught a complete lesson on a familiar topic even on the first day; others contributed items from their own experience: one, for example, was able to illuminate a geography lesson with an account of a Malta convoy. Another, who had been an army officer in India, took a series of six lessons on the people and products of the area with which he was familiar, illustrated with master casts in costume of familiar Indian figures. One student took practically full charge of a class during the absence of the teacher through illness; another delighted the senior boys with his gymnastic skill and did some really first class work in physical training.

Naturally there were some personal difficulties and a keen consciousness of personal deficiencies. The students were too easily impressed with their own lack of knowledge of academic subjects, especially when they heard lessons in algebra, geometry, or trigonometry. Tutors were waylaid on street corners by anxious students with all of questions—How can you teach things you don't know? What do you do if a boy asks a question and you don't know the answer? Can we really acquire enough knowledge in a year to give both the children and us a fair chance? Shall we be accepted as fully fledged teachers by the rest of the profession? Ought we to spend as much time in schools as planned?—and so on. Thus one was brought in the early stages of the course up against the students' real need of reassurance (not merely on the verbal level) and help of a practical kind. Their very earnestness makes them an easier prey to over-anxiety than the normal student, and while in their human contacts they are mature and competent, in relation to their new forms of work they are as self-conscious as a new boy in a secondary school. This is very important in dealing with their courses of work and practice in schools. They need personal help and a personal interest (this may, indeed, be true of all students) on an adult level. Administrative machinery solves human problems, though it may provide the means for a solution, and it is essential that from the earliest stage some member of the staff should take a personal interest

in a small number of students and that he should be available for consultation immediately difficulties arise. Time needs to be set aside for tutorial consultation, for it is evident that students both need this help and that they will take full advantage of it if it is available.

At the end of the period in school the students handed in their observations to their tutors. Comment upon the changed relations between teachers and pupils were frequently made. 'Amongst these early impressions', wrote one student, 'I must include the spirit between masters and boys. There was nothing timorous or subservient about the boys' attitude.' The inadequacies of some forms of school provision did not escape their notice; they appraised rather than accepted. Here are a few further comments:

'The classes averaged about 42 in number, and the rooms on the whole were good, but I would like to see a little more colour in them. In one form the boys sat on stools and the lack of spinal support was evident in the bad posture of the boys.'

'Regarding the Science room, I hesitate to use the term laboratory, because the equipment was negligible . . .'

'There were twelve forms in the Senior Boys' School, including one containing boys who were mentally retarded. Here is an acute problem in education. What is to be done with this type of child? In the schools we have specialists in most subjects, therefore why not specialists in the method of teaching mentally retarded children. As it is now a good many teachers try to avoid these classes.'

'The Assembly Hall was the temporary dining hall. Supervision was carried out by the staff on a roster system. I am afraid the dinners showed a lack of imagination, but it is difficult to criticize a dinner costing sixpence. Nevertheless I should prefer to have my lunch outside, or live reasonably near the school.'

To end this section, here is a comment which reflected the feeling of most of the students at the close of the teaching practice period. 'My first ten days of teaching practice were most enjoyable, and this was largely due to the kindness and help so gratefully received from the headmaster and his staff. It was a very happy introduction to members of the teaching profession.'

Circular 1652 makes provision for a preparatory stage to introduce the students to a year of training and study which will be very different from their recent experience. At

### The Preparatory Stage

Goldsmiths' College an Introductory course of four weeks has been evolved for first year students, and the short-course students were able to join in this. The work of each week revolves round a particular subject group, the four chosen being Social Studies; Art and Craft; Mathematics and Science, and English Literature and Usage. In each group lectures are given, work is demonstrated in a variety of schools, and a journal of observation and comment is kept by each student. In this way students come into contact with practically the whole college staff in the first month, and are either introduced to new fields of knowledge or see familiar things approached in a new way. A not unimportant feature of the scheme is the team work which it makes possible.

While criticizing some details of this introductory work, the short-course students were, in general, favourably impressed and found it a source of inspiration and an intellectual stimulus. A typical comment from a journal on the Social Studies week reads: 'This week's course has been to me extremely interesting and exciting, and I would say that though for both tutors and students it has been a very full week it has been inestimably worth while.' The Social Studies course dealt with Urbanization and Urban Problems, and was described by one student as 'a sound introduction to the problems which will arise in post-war years'; another wrote: 'the course will help to develop people with a social conscience and a social philosophy', and one confessed that it had 'opened up channels of thought which were closed before'.

Space does not permit any detailed consideration of these introductory courses. In any case it is the spirit which giveth life, not the formal syllabus. Not the least valuable part of the work is the scope given for free comment and discussion. The students' journals are full of interest; the informality of the work gives an opportunity for self-expression and makes for a



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pleasing variety of interpretation and emphasis. One student indicated a point of view by commencing the journal on Urbanization with a quotation from Ludwig Lewisohn:

'For Lord, the crowded cities be  
Desolate and divided places . . .  
And children grow up where the  
shadows falling  
From wall and window have the  
light exiled,  
And know not that without the  
flowers are calling  
Unto a day of distance, wind and  
wild,  
And every child must be a saddened  
child.'

The main course for the emergency students at Goldsmiths' College has very much

**The Main Course—Methods of Work**

the same ground plan as the course outlined in Circular 1652. As part of his professional training each student studies the principles of education (including child study), methods of teaching, with special reference to the students' main interest, but including for every student a course on the teaching of English

and arithmetic, the use of mechanical aids, and health education. Each student also takes a course in the usage of the English language based upon a directed course in general reading but including spoken expression. In general every student takes one special and one subsidiary subject, the choice being made after considerable discussion with the staff. In view of the wide range of interests and previous experience of these students it would seem extremely unwise to restrict the range of choice by the application of some predetermined general principle. Each case needs individual consideration and treatment, and some possibility of adjustment in the early stages must be provided.

Circular 1652, para. 10, contains some important recommendations on this part of the work. During the main course 'the students would have considerable periods of unbroken study during which they would be encouraged to read for themselves under suitable supervision. The lecture system should play a relatively small part in these courses and discussions should be an important feature. The

tutorial system should be used as far as possible, the tutors being responsible both for guiding the reading and study of a group of students and for helping them with their personal adjustment to the course as a whole.'

These are sound general principles but their interpretation in the daily practice of college organization is by no means easy. We have already stressed the need for considering the whole scheme of college organization in the light of clearly defined principles of life and work so that it is a coherent whole and not a disorderly patchwork camouflaged by a system of rules and regulations and a thin veneer of integration. For example, 'considerable periods of unbroken study', etc., presupposes conditions conducive to individual work and a well equipped library of contemporary writing. The mournful record on page 14 of the McNair Report of the inadequate facilities at present provided in many training colleges leads one to assume that the right conditions may not be made available automatically in the emergency centres.



If the lecture system is 'to play a relatively small part in these courses', then the orthodox class lecture room with its wooden chairs and desks should not be the main type of room provided. The first thing one has to do to create the right atmosphere for a real interchange of opinion is to break the orderly rows of desks and chairs in the average lecture room. It may be that special rooms of the small common room type would be much better for the purpose, but since most of our education is still conceived in terms of instruction we have little precedent to guide us.

Moreover we know very little about the optimum number of persons or length of time for different types of discussion, but if the discussion method is to be an important feature some assumptions with regard to size of groups must be made and staffing ratios adjusted accordingly. The lecture method is certainly most economical from the point of view of the staffing ratio, and if this is fixed in terms of existing practice, it may be found impossible to make proper use of the discussion method.

Perhaps a few observations on the 'discussion method' may be useful here, for it is in

**The Discussion Method** the development of these new techniques of approach that the emergency centres may do some effective pioneer work. Experience with college students, E.A. classes, and study and discussion conferences of the New Education Fellowship, suggests that for most discussions from twelve to twenty persons is about the right number. Twelve are needed to provide a variety of viewpoint, but when the number begins to exceed twenty, too few of the group become contributors, and those who do contribute become too preoccupied with the audience and concerned to make impressive speeches rather than to add to the general pool of ideas. I believe that people's views are changed by good conversation rather than by public speeches; and to maintain the conversational tone the numbers must be kept small.

The term 'discussion', however, can cover anything from the unprofitable exchange of ill-informed opinion to good conversation on topics about which expert opinion

has been previously sought. It is presumably the latter at which we should aim. Two ways of achieving it suggest themselves. The first method is for staff lectures to be prepared with a view to their use as a basis for student discussion. They should stimulate ideas and suggest further reading matter rather than aim at giving information cut and dried. Lecture groups could be quite large when they are engaged on professional work taken by all students. It is far more satisfactory to lecture to a hundred than to twenty students, and in a well-filled room rather than a half-filled hall. The latter point is not an unimportant detail; it is absurd to spend a lot of time preparing a lecture and no time at all on arranging the external conditions which make a successful lecture possible. Assuming that several members of staff chair the subsequent discussions, they should all attend the lectures. This would have a number of useful results which we cannot discuss here. The second method is for a memorandum to be drawn up outlining the problem to be discussed and the sources of relevant information. The group decides on the allocation of reading on specific aspects of the subject, and comes together later to hear brief reports of individual findings and to arrive at some expression of group opinion through discussion. Group reports could be drawn up to be presented to the larger student body and incorporated in a general report. No one who has seen this method at work in educational conferences will doubt its value, not merely as a stimulus to thought and an incentive to expression, but as an education in the technique of democratic discussion. It might not only give point to the immediate work of the students but might in time make possible the expression of more objective views in the average school staffroom, as well as in school classrooms.

If the second method is at all extensively adopted it will obviously entail the provision of greater facilities for typing and duplicating material than are normally provided. The success of the method is contingent upon planning ahead and ensuring that the requisite material is available for the students. Too often these apparently pedestrian, but not unimportant,

details are overlooked. In educational work we are far too often expected to make bricks without straw and then to accept personal responsibility if our building is somewhat unreliable. The unplanned and haphazard discussion can be a very real danger. It leads to shoddy and superficial thinking, to the airing of prejudice rather than the formation of sound opinion; it may pass time pleasantly but not profitably. Certainly the short course students cannot afford to dissipate time and energy unpurposely. This is why the production of a report of some kind is a useful discipline; it makes necessary a clearly defined purpose and the selection of the relevant from the irrelevant, it stresses the value of co-operative effort in ways which can be profitably used in non-scholastic work, and if the principle of the method is made explicit it may be transferred to other spheres of life and work.

In dealing with each of the previous sections we have tried to make positive

**Conclusion and Suggestions** suggestions which may be useful to those who are to conduct the new emergency centres, and by this we mean not merely the principals but all the members of the staffs.

At Goldsmiths' we have great advantages in running the course which cannot be shared by the emergency centres; a tradition and experience in teacher training, existing courses which can be adapted to meet the new needs, an organized and democratic student life in the university tradition, and a large body of students of both sexes whose common life the new students share. The latter are not regarded by anyone as being different as a body from the normal students; they are members of the college and have gained a good deal already from active participation in student social life. Both Mr. Greaves and Mr. Smith, who have kindly contributed the personal notes with which we conclude this issue, are obviously aware of the very real benefits which are derived from absorption into an existing and lively student body. In the emergency centres this side of the communal life must not be neglected; it is an extremely important part of the educational



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perience and in these new communities it has to be built up from the foundations.

Our own experience suggests that the greatest possible measure of freedom should be given by the authorities, and that the right conditions will call forth the right response. Any attempt to create a 'school' atmosphere or to treat the students as other than mature adults might well prove disastrous, and since the major part of the new staffs will come from the schools, a measure of re-orientation of their attitude will probably be necessary. Contact with the first of the emergency students has given grounds for more optimism about future possibilities than could otherwise have seemed justifiable. Given careful selection<sup>1</sup>

there seems no reason why these new recruits should not make a sound contribution to the development of education in this country.

Can the emergency centres rise to the challenge of the present opportunity? Many educationists will wonder and watch. For it is an enviable opportunity. An institution unhampered by tradition; a completely new staff who could plan a collective policy from the very beginning, and a body of mature students free from the narrowing effect of recent work in the old scholastic grooves—rightly handled, these are great advantages. But if full use is to be made of them, the whole of the life and work of the college must be collectively planned in the light of clearly con-

ceived ends and purposes. Library provision and arrangements; the size of groups; the type of equipment; the number and qualifications of the staff; the living conditions of resident students; the organization of student social life—these are not separate problems which can be considered in isolation: they are part of the total problem of beginning a new community. Integration must be present at the commencement of the new undertaking; it can never be satisfactorily introduced as an afterthought, either in the communal life or in the scholastic work of the students and staff.

'Where shall I commence?' said the mender of roads.

'Commence', said Monsieur Defarge, 'at the commencement'.

Up to 31st October, 1944, applications for financial assistance for the purpose of taking up Teaching under the Government Further Education and Training Scheme numbered 637. Of these 205 had received awards, and 218 applications were under consideration. This would suggest that care is being taken to select only suitable applicants. (*Times Educational Supplement Report*, 23rd December, 1944.)

## SUGGESTIONS FOR THE EMERGENCY CENTRES

### Student Life and Work

(i) The standard of entrant must be maintained by rigorous initial selection; personality is of greater importance than formal qualifications.

(ii) Adult relationships between students and staff must be established—students need reassurance and assistance without patronage.

(iii) Practical applications of educational theory should be stressed—the students have a knowledge of human situations to which theory can be related.

(iv) Generalisations from experience with younger people about the rate and significance of learning may well be quite invalid if applied to these more serious minded and mature persons.

(v) Students tend to be over-anxious and too keenly aware of their lack of academic background—they need considerable guidance in apportioning time between various forms of work—personal contact with tutors with time available for consultation is very necessary; artificial institutional relationships are of little use.

(vi) Training centres must set out to ensure success, not to reveal failure—the ordinary school marking system is probably inappropriate—graded marks could be kept as private records for the staff and remarks only appear in the students' written work.

(vii) Integration results from an attitude of mind, it is not merely an intellectual process—the old subject groupings narrowly applied are inappropriate—the shorter the time available for study the more necessary it is

to understand the relevance of what is studied.

(viii) A lively and democratically governed student life must be organized by the students themselves—the function of authority should be to provide facilities, not to devise a system of regulations. The university approach is needed—devising and amending a student constitution should be part of the educational experience of the student body. Student committees should not be entirely separate from the staff; a staff representative with the powers of an ordinary member might serve on each committee.

### II. General Organization

(i) If college records are to be the basis of qualification their form and nature should be given considerable thought—a common record form for all centres might be found advisable.

(ii) There is need for a clear conception of the form of community life and methods of work before internal arrangements harden into time-tables—as much fluidity as possible should be maintained in the early stages—staff councils for review of progress and revision of method should be frequent and the experimental approach maintained throughout.

(iii) General equipment and facilities, including library provision, must be considered in relation to the method of work to be generally followed—a generously equipped reading room should be provided for educational periodicals and pamphlets; if the

habit of such reading is not formed in the emergency centre it is unlikely to be stimulated after the training period is over.

(iv) If discussion methods are generally used careful planning is essential—the stimulus could be given by general lectures or by specially prepared memoranda, and the discussion should lead to tangible results, e.g. the preparation of a report of conclusions where possible with a majority and minority report where necessary.

(v) Staff team work in actual contact with the students is of great benefit—occasional joint lectures by members of the staff may be found more stimulating than individual lectures, and should promote an objective attitude in all concerned.

(vi) Schools for practice need to be carefully selected since (a) an adverse environment in the school may easily destroy the constructive work of the training centre, (b) only by active co-operation in the schools can full benefit from the practice periods be derived. It should be remembered that many excellent teachers are unable to analyse the reasons for their own success and thus to help the students to benefit from observing their methods.

(vii) Schools visits should be arranged to give opportunity for intimate contact with a small number of children as well as for the observation of class teaching. Demonstration lessons are of limited value, except for providing a basis for the subsequent discussion and analysis of the measure of success or failure.



# An Old Ambition, a New Opportunity

J. Raymond Smith

ON the morning of September 13th last year I walked up the drive to the college, considerably excited and, I must admit, with some trepidation.

Many years ago, while still at school, I had decided to make teaching my career. Owing to adverse circumstances I had to abandon the idea, and go to work to augment the family exchequer. My old ambition never completely died, but was forgotten in my excitement at becoming one of the workers of the world.

Time passed, and the war came. I joined the army, and my dormant desire to teach reasserted itself. I decided to aim for the job of instructor. I had nearly succeeded, when my health failed, and I was eventually discharged. To go back to a commercial office did not appeal to me, but I could find no alternative. I returned to my old firm, with a determination to study for a career which held more appeal for me. I again examined the prospects of becoming a teacher, but as I now had a wife to support, decided that even if I could afford the necessary fees, I could not support a home while at college.

I was about to commence studies in another direction when the Government announced their intention to train selected ex-servicemen as a means of providing the great number of extra teachers who would be needed under the new Education Act. This seemed to me a direct answer to prayer, and I applied immediately. After filling in forms, being medically examined and interviewed, I received notification that I had been accepted. The day the course commenced had arrived, and here I was, with the college entrance before me, the gateway to a new life.

We were made very welcome by the college staff, and the feeling of 'going back to school' which had been contributing to my nervousness was soon dismissed. I have learnt since that others of the group were assailed with similar feelings on this first morning.

The college year had not started officially, and we were, therefore, the only students. We had previously been supplied with details of our course, and knew that we

were only to spend two days at college, and then have ten days' 'teaching practice'. I had been rather concerned about this, feeling that I needed some grounding before actually teaching. During the two days at college we had a few lectures, but, as can well be imagined, they were of a purely introductory nature. We were told, however, that we could please ourselves about the amount of teaching we did. The idea was for us to observe, and, if we felt so inclined, to try our hands.

I went to my school, asked one of the pupils to direct me to the Headmaster's study, and found that I was about fifteen minutes too early. My feelings, while I waited for him to arrive, were rather like those of the boy who, having misbehaved, has been told to report to the Head. However, the Headmaster arrived, put me at my ease, and proceeded to give me some advice. He introduced me to the staff, leaving me in the care of his senior assistant. I spent the rest of the day watching him teach, and, when he was called away, took the opportunity to establish myself with the class.

The following day he asked me if I would like to take a lesson, and I, of course, accepted gladly. I prepared a few notes, but when the time came was quite certain they were all useless. As soon as I started my lesson, however, I forgot my fears, and the lesson flowed quite smoothly along the lines I had planned. I felt afterwards that I had at last started on my chosen career; I had given a lesson. After that I gave many lessons, and during that ten days enjoyed a very valuable experience.

I recommend strongly that all future courses of this nature should start with a similar period of school practice. It gave me an opportunity to readjust my ideas and discover what school was really like from the teacher's point of view. I was able to study children in large groups, and learn something of their ways and their minds. I compared the methods of various teachers, selecting what I considered the good points to copy for my own use, and rejecting what I considered bad. I returned to college

with some practical experience to apply to the knowledge I am now assimilating.

Since then I have paid many visits to schools, at least once, and sometimes three or four times a week, and have seen many lessons given in all subjects. I am certain that the experience I gained during my ten days at school has materially helped me to benefit from these demonstration lessons.

The policy of the college staff is one of free discussion. We have been given every opportunity of airing our views about every subject, even the arrangement of our course. Lectures frequently become discussions, and this has produced a very desirable atmosphere, and created an ideal relationship between the group and the staff. I feel that a similar policy will be found beneficial in future courses. Mature people have formed opinions of their own and should not be expected to accept another, even though it may emanate from an expert, without an opportunity to discuss the matter. Indeed, should they be expected to do so, the lecturer's aim may not be achieved, for it is my experience that it is through these discussions that I realize that some of my beliefs are erroneous, and am able, therefore, to adjust them.

I found it far easier to fit into college life, and to study again, than I had anticipated, and here again thanks are due to the careful forethought of those responsible for our training. A minimum of restriction is imposed upon us; in fact there has been nothing that I have found irksome in any way. Adjustments will undoubtedly prove to be necessary in the light of experience, but I am convinced that the basic principles applying to this first course will be found to be the best for future courses.

I hope that by completing the course satisfactorily we shall prove this experiment of the Ministry of Education successful, and pave the way for the training of many ex-servicemen in the future. For my own part, I have been given the opportunity to achieve my ambition; if I do not take full advantage of it, I shall have only myself to blame.



# The Guinea-Pig Speaks

Mike Greaves

WE call ourselves guinea-pigs because we are the first of the great intake to the teaching profession which is now being planned. We expect to be subjected to a good deal of experiment so that future courses may benefit, and we try to act like intelligent guinea-pigs and to help the experimenters as much as possible.

Why have we come into teaching? What has happened to us so far? Reasons for entrance vary tremendously, no doubt, but one thing we all have is a desire to teach. I came in through the army. I had an interesting and not unsuccessful career in printing and newspaper work before the war. When I was retired this year as being unfit for further service in the army I was offered an appointment with very much improved prospects by my former employers. I turned it down in favour of becoming a teacher. The reactions of my friends and my family were what might have been expected. 'You must be mad! Fancy giving up a well paid, interesting job like yours for the sake of going into a school with a lot of kids!'

Well I didn't lay claim to a lot of high ideals about having a call for it or anything of that kind. The fact is that I like kids, and I simply enjoy teaching. I like talking to them, and I like them to talk to me. Moreover, I am not the same man as I was five years ago. In the army I had time for a lot of thinking, and I came to the conclusion that to measure success in one's job in terms of £ s. d. was a false criterion, and that I had never really enjoyed some of my previous jobs at all.

I did a lot of teaching to young soldiers in the army and found that I enjoyed it. The preparation of a lesson was exciting in itself. Intelligence levels differed tremendously, and to be sure of getting it across to the whole group a good deal of care in presentation was necessary. During 1943 I was asked by a visiting Education Officer if I would go in for teaching when the war was over. He told me I would feel quite at home in the work. The prospect of the war ending and of having to make a decision seemed very remote

then; but in 1944 I found myself in hospital and shortly afterwards on the retired list.

By this time I had made up my mind. A good deal of pestering of my local Director of Education and of the Ministry followed. I had almost given up hope when I was told that I was to go on the first course.

I arrived, with the others of my group, some days before the return of the normal students. This was a wise move and gave us a chance to feel at home. As soon as we had met as a body and had talked with some of our lecturers we were sent off in pairs to observe, and if we felt the urge, to teach in schools. My partner and I were lucky. We were sent to a first class senior boys' school with new buildings, excellent equipment, and a good staff. The headmaster made us very welcome. As specimens of the new type of teacher we interested him. As a specimen of an enlightened headmaster he was of even greater interest to us. And quite different from what we had expected.

The staff of that school put themselves to a great deal of trouble to help us. We soon were pressing to be allowed to take classes and to get down to work. There isn't any doubt that these first days spent in schools provided a most useful background for the theoretical work which we have since done in college; but their greatest value was in bringing us into contact with the kind of people with whom eventually we shall have to work.

Many discussions took place in the staff room of that school as to our effect on the profession, and the profession's reactions to us. The sort of welcome we might expect from existing teachers was the subject of a good deal of speculation. I well remember the headmaster summing it up one day with 'Well, men with your experience should be an asset to a profession that is often accused of being divorced from reality. The competent have nothing to fear from you but should find you a stimulus. Only the bad teachers have any reason to look askance at such newcomers.'

The first ten days of work in

schools passed all too quickly, and then we found ourselves in a group with normal first year students passing through a succession of introductory courses. It was an excellent idea to mix us up with the first year students. We learned a lot from them. I think they learned a good deal from us. We passed rapidly through a week of art and craft work; a week of social studies; a week of the study of English; and a week of mathematics and science. The effect was rather that of having one's mind forcibly broadened by the use of mental glove stretchers and more than one of us admitted to a sense of physical expansion at the top of his head.

However, kaleidoscopic as it was, we did obtain a view of many things not previously known to us. To me it was a re-introduction to the art of study. I found that my interest was aroused in new points of view, and I could settle down to making a detailed study in order to satisfy myself of the truth and validity of an argument presented by a lecturer. I was also astonished at the wide range of subjects about which I knew quite a lot, and I was a bit disturbed about my lack of knowledge in other directions. The number of times I went hurrying to books in these days was a revelation to me, and in many ways a new found joy.

The transition to a normal programme of work after these early hectic weeks was easy, as you may imagine. Getting order into lecture notes; planning journals; rationing time in order to do justice to each topic, have all been problems in their way. Sometimes I've had to do extra work on my own in order to keep up with the eighteen and nineteen-year-olds who form the balance of my group. At other times I have found myself well abreast of the discussion, and occasionally ahead of it. The greatest difficulty of all has been in finding time and opportunity to do full justice to each piece of work. Very reluctantly I have had to conclude that one can't do well in all things and that to scamp through some work in order to do justice to some other piece is often necessary.

However, the more I see of work



in schools and the further I progress on this course the more certain I become that I am going to be happy as a teacher. One effect of the course on me has been to make me less dogmatic in certain matters. Where I had fixed opinions previously I now have an open mind and a distinct tendency to see the other point of view.

You will observe that so far I have not mentioned regulations. They are so unobtrusive as to be almost forgotten, and this is one of the points on which I would venture to offer advice to future principals of training centres. We have all come from the services. We know that a community cannot be run without rules of some kind. The kind that provides for the comfort of the majority are well understood and we abide by them without hesitation. The necessity for administrative rules is understood and accepted. The restrictive, narrow type of regulation would be resented and ineffective at once because service men would find a way round it.

On this course we observe existing rules, and we take no advantage of our age or experience in dealing

with the staff. The staff on their side show us every courtesy, and we appreciate it. One of the most valuable things in our present experience, and unfortunately one which will not come the way of so many who come after, arises from our absorption into the normal student body. We have been accepted freely in the clubs and societies, which form such a large part of the social life of the college and, while we have been able to contribute a good deal, we have also received a vast amount in interest, knowledge, and friendship. We have taken part in student elections. Some of us hold office on the Union Council and in the societies. On neither side has there been patronage. Each has recognized that active co-operation would be to our mutual benefit.

We realize that an immense amount of work must have been put into planning our course before our arrival. Modifications will no doubt be made in the light of experience. There is already among some of us the opinion that 18 weeks in schools out of a total course of 40 weeks is too much. Some of us feel that a greater

concentration on our special subjects is desirable and that lectures in the teaching method of others would be sufficient. Again, it has been suggested that a month's work as a sixth form in a secondary school would give us a sound point of view as teachers and would make it more easy for us to regain the school atmosphere.

One opinion is held almost universally, and that is that one year may be sufficient training, but it is not likely to be satisfying to us because we shall feel that we have not completed all the things that we would wish to do. Yet, while it is all very well to be enthusiastic in college, what happens when we have completed our course and leave to become teachers? Do we realize that schools are overcrowded, out of date, and badly built; that children come to school dirty, tired, undernourished and ill clad? The answer is that we do, and we are not discouraged. We are grown men and women who have made a choice of this work at an age when parental persuasion no longer operated. We're here because we like it.

## International (N.E.F.) Notes

International Headquarters, 50 Gloucester Place, London, W.1

### EDUCATION IN FRANCE

A COMMISSION for the Reform of Education has been set up by the French Minister of Education, under the presidency of Professor Langevin, with the assistance of Dr. Wallon and Dr. Piéron.<sup>1</sup> The official Bulletin of the Ministry has already made available for general discussion the text of proposals for reform put forward by a Commission appointed for the purpose by the Committee of National Liberation at Algiers, and by various groups who were working in secret during the Occupation, as well as an outline of our Education Act of 1944 and certain American proposals.

The chief items of the Reform, which is announced for October, 1945, seem to be: compulsory secondary schooling, raising of the

school-leaving age; improved vocational guidance and the modernization of teaching methods. There is also an interesting proposal for the reform of secondary education. At the outbreak of war free secondary education was available in the top three classes of secondary schools. The Vichy régime abrogated all free secondary schooling. It is now proposed that the top classes of secondary schools—those which prepare pupils for places of higher learning—shall be free, whilst the seven lowest forms shall be assimilated to free primary education. We have received no details yet of this new proposal, nor of how the selection of pupils for free secondary education will be made, but it does suggest a solution for the very vexing problems of equality of status for secondary education and the multilateral school.

These main proposals for reform, like many of the social and economic problems of the 'New France', have

a familiar ring to British ears. It is encouraging to know that our perplexities are shared. We shall keep a ready ear for French answers to the educational problems which we share and must sooner or later resolve. Months ago the *New Era* wrote to Dr. Wallon for articles from French teachers, and we have now cabled to him for particulars of the National University Front's proposals for the 'New University' of the people, which are being made under his direct personal initiative.

Some details of the background against which Professor Langevin's Commission is working will help English-speaking readers to visualize the scene. They are translated directly from the French and were not compiled with the propagandist motive of keeping passions alive against the Occupying power or Vichy, but merely in order to delineate the field of action. The facts are bald and not yet complete and many of them are already

<sup>1</sup> Professor Langevin has been President since 1929, and Drs. Wallon and Piéron Vice-Presidents since 1932 of the French Section of the N.E.F. Many of us remember their outstanding contributions to the two World Conferences held in the '30s—Nice 1932, Cheltenham 1936.—Ed.



familiar to readers. But we feel it useful to publish them as they stand, coldly stated and yet tragicous.

### Education in France under the Occupation

In 1939 there had been 80,000 elementary schools in France, 500 higher elementary schools,<sup>1</sup> 500 secondary and technical schools, and 17 State universities, including that of Algiers, apart from the private schools and the four 'free', Roman Catholic, universities.

In Alsace and Lorraine, which the Germans considered simply as provinces of the Greater Reich, the German authorities took over the schools and organized assimilation methodically, forbidding the use of the French language and installing teachers imported from the other side of the Rhine. In November, 1943, the Germans assassinated or arrested the whole personnel of the University of Strasbourg, which was working at that time at Clermont.<sup>2</sup>

Throughout the rest of France the enemy's aim was to reduce the country to the satellite position intended for her in the Nazi New Order for Europe. They hoped to hasten this process by influencing French youth. The study of regional dialects and literature was developed so as to bolster up separatist tendencies which the enemy exploited in an attempt to destroy French unity. All this work was skilfully hidden behind a façade of independence left to the French authorities of Vichy even in Occupied France. And Vichy with enemy authorization set itself to convert the schools into practice grounds for the 'National Revolution'. Three successive Ministers of Education stood for clericalism (Jacques Chevalier, 1940), authoritarianism (Carcopino, 1941), and collaboration (Abel Bonnard, 1942-44).

The 'Reform' of education, promulgated in August, 1941, began immediately after the Armistice

<sup>1</sup> The Ecoles Primaires Supérieures prepared pupils for administrative and business careers. The course lasted three years and could be taken between 12 and 18. There was an obligation on every town with a population of over 6,000 to provide at least one such school, and admission was on the basis of either the Certificat d'Etudes Primaires or the Examen des Bourses.

<sup>2</sup> For an account of education in Alsace-Lorraine, see J. Lorrain *La France Allemande* and the 'Cahiers du témoignage directeur', Recueil XX-XXIII, pp. 30, 31.

# Nationalism and Internationalism in Education

A Day Conference of the

**NEW EDUCATION FELLOWSHIP**  
(INTERNATIONAL)

**City Literary Institute, London, W.C.I.**

**SATURDAY, 24th FEBRUARY**

(commencing at 10 a.m.)

**Details from N.E.F. (International Headquarters),  
50 GLOUCESTER PLACE, W.I.**

with a violent campaign against elementary school teachers, who were held responsible for the military defeat. It was marked by a series of measures directed against the democratic spirit which the educational policy of the Third Republic had established and fostered.

University fees were increased and the number of students admitted cut down; the higher primary schools were abolished, as was free secondary education, and teacher training colleges were rigorously suppressed as hot-beds of the republican spirit, together with all the professional Unions of teachers, while teachers who were members of 'secret societies' or who could be accused of 'anti-nationalist activities' were dismissed. The elective councils both in the universities and in the 'Départements' were suppressed. Grants in aid (amounting to 700,000,000 francs a year) and other methods of inducing attendance raised the prestige of the Roman Catholic schools, while all Jewish teachers were forced to resign their posts on December 21st, 1940, without pension or compensation; and the admission of Jewish students was reduced to 7 per cent. of the school population and 3 per cent. of the universities. A chair of 'ethnology' and one of 'history of Judaism' were established at the University of Paris to foster 'racist' theory. It is still impossible to give exact figures for the number of members of the teaching profession

who were arrested, deported, or shot during the four years of Occupation. From the University of Paris alone, two Professors were tortured and shot and five were deported to Germany, not to mention university personnel who had been prisoners of war since 1940, several dozens who were arrested at various times, and the attempted murder of others by the Gestapo and Darnand's militia.

'REFORM' was accompanied by a general offensive against the intellect, on the grounds that it was the breeder and supporter of anarchy. 'Character formation' was to supplant the cultivation of intelligence, thereby paving the way for the 'cult of the Leader'. The methods used were the appointment of 'teachers of general education' who were selected for their loyalty to the régime; the creation of 'Chantiers de Jeunesse' (Youth Workshops) on the model of the German Labour Camps—these replaced military service, which was forbidden by the Occupying power; and the formation of Fascist-inspired youth groups (Jeunesse du Maréchal, Jeunesse de la Légion, etc.). Pétain's portrait and the 'Letter to the Maréchal' had to be displayed in classrooms, and May Day visits to the Anti-Bolshevik Exhibition were made compulsory; the 'Francisque' was to be worn to the exclusion of any other orders. This propaganda was carried on even in the French prisoner of war



camps in Germany, where 'universities' were set up in order to do propaganda for the régime among students and intellectuals.

The Minister of Education, A. Bonnard, organized on lines laid down by Berlin the systematic deportation to Germany of educationists. Rectors and inspectors of the Academy were issued with his instructions (Circular 65, March 21st, 1944) on 'the measures to be taken within 48 hours to allow of the rapid calling up of functionaries for industrial service in Germany'. These measures included the drawing up of priority lists according to the family situation of the functionary, the number of those called upon to go to be fixed later by a telegram from the Minister. Students between the ages of 20 and 24 with the exception of certain medical and pharmaceutical students were subjected to the 'Service of Forced Labour' as were young men of other callings.

The Vichy régime was not content merely to overthrow the structure of the French school in the 'Reform' of 1941; the very spirit of education was to be changed so as to bring it into line with what A. Bonnard called 'Continental values' (1943), thus renouncing its traditional acceptance of universal values which he stigmatized as 'illusory'.

From the day of their arrival in Paris the Germans confiscated all stocks of text-books for German teaching and instituted a strict control on all the others. No text-book could be sent from Paris to the unoccupied zone until January, 1941. The titles of the proscribed text-books, among which were several of those in commonest use in the schools, were quickly put on the 'Otto list', circularized to school suppliers and to every educational establishment by the Ministry of Education. The paper shortage fortunately prevented the production of many new textbooks of 'New Europe' tendencies, and the school authorities, the great majority of whom were Resisters, managed to 'tolerate' indefinitely the use of the old textbooks.

The educational level, already lowered by the closing down of many schools on account of the evacuation of the coastal zones and Allied air raids and by undernourishment and cold which lessened the pupils' powers of work,

was also seriously compromised by the above 'reforms'. One characteristic example is the 1942 decision to excuse matriculation candidates from oral examination if they could prove they were engaged in the 'Legion of Volunteers against Bolshevism'. Regulations of this kind had made such nonsense of the results of the examinations that patriotic students who had escaped to the Maquis addressed a petition in 1944 to the Committee of National Liberation in Algiers, demanding the annulment of the results of all examinations held in France during the Occupation.

The vast majority of teachers and pupils have proved themselves from the start profoundly hostile to the spirit and method of the 'National Revolution'. University staffs and students furnished the Resistance with a great many of its leaders and fighters.

It is against a background of extreme material want that the reconstruction of French education must get going. Several public libraries have been entirely destroyed, notably that of Tours. There is a beggarly lack of textbooks and equipment, particularly paper. School supplies are still rationed for the year 1944-45, the total paper production in October 1944 being only 6 per cent. of pre-war requirements. School and university buildings have been damaged or destroyed and a lack of building materials slows up reconstruction intolerably. Lack of fuel makes it impossible to keep schools even reasonably warm. In spite of priorities granted by the Government and generous gifts from French universities which have fared less badly and from friends abroad—the University of Edinburgh in particular—educational needs remain immense. Yet a strong beginning has been made.

In education—as in all other domains, the first task of the provisional Government has been to restore republican institutions. Legislation which had already been prepared in Algiers enabled us to reverse in a few weeks the decrees of Vichy—by the reinstatement of persons dismissed on racial or political grounds, the re-establishment of elected councils and professional unions. Purging commissions, already set up secretly,

functioned openly under the orders of other Commissions set up by the Government at the suggestion of Resistance organizations. Commissions for the revision of promotions were set up. The school curricula of 1938-39 were reinstated, pending a reform of education, attention being paid to the necessary transition from curricula used under the Occupation. Six of the great Paris secondary schools are already teaching Russian. The re-establishment of free secondary education is officially announced for the very near future and teacher



*Teach  
children*

## **KERB DRILL**

*See that they always do it  
and set a good example  
by doing it yourself.*



1. *At the kerb* **HALT**

2. **EYES RIGHT**

3. **EYES LEFT**

*then if the road is clear*

4. **QUICK MARCH**

*Don't rush.*

*Cross in an orderly manner.*



training colleges have been re-opened. The 'Centres of Youth' set up by Vichy are being turned into centres attached to technical schools. Special legislation is being enacted to safeguard the rights and future of teachers and students who have been deported or who are prisoners of war. No teaching establishment will in future bear the name of Marshal Pétain; several are being renamed after heroes of the Resistance.

**M**EMBERS all over the world will be delighted to hear that we have at last received direct news from our colleagues in France and to learn that many of them are alive and already working upon the foundations of the new education in France, in which the French Section of the N.E.F. should play a valuable part.

Professor Marcault, whom many of us remember at Heidelberg and Nice, was interned during 1941-42 and has spent the rest of the time in hiding. He is working hard on the psychological aspects of education.

#### Dr. Henri Wallon writes :

I hope that you have received my answer to your letter in which I asked you for news of all our friends. Langevin is at last back in France. Put under house-arrest at Troyes, he managed to escape to Switzerland, to avoid being deported to Germany. Mlle. Flayol is coming back to Paris very soon. She has been at Beaulieu on the Côte d'Azur. The Piérons are well. I myself have got through intact, though I've had to lead a more or less

underground life, for the Germans were too much interested in me, and I in them.

Now other tasks have arisen. We are hoping for a great renewal in France, particularly in education. We haven't so far got beyond the discussion stage, unfortunately. A Commission for the Reform of Education has been constituted. Langevin is its President, Piéron and I, the two Vice-Presidents. What joy it will be to us to talk to any friends you can send to see us. These first exchanges with friends of yours will enable us to realize better the joys of the Liberation. I would never believe in a German victory. But what sad hours we have lived through.

3. xii, 44.

-19, rue de la Tour, Xe.

#### Madame Hauser<sup>1</sup> writes (in English) :

It's a long time since I got Beatrice Ensor's last letter telling me about you, the Fellowship and Tavistock Square. At that time I heard that the Square had been bombed and you were safe. Now, of course, Mlle Flayol and I are longing to know more, and to have some news of the President and her son and other friends of the N.E.F.

Have you any plans by now for future work? I am sure you did some very efficient work during these last four years. You will want to know how we are. Mlle Flayol is all right. She's been at Beaulieu all the time, first under Italian and then under German occupation. She went to Paris once in 1941, and has kept in

<sup>1</sup> Madame Hauser is Treasurer and Mlle Flayol Secretary of the French Section.—ED.

touch as long as possible with our friends there.

Professor Langevin went through many hardships. He is back again at the head of his school, but his health has suffered a great deal and he has to be careful. Dr. Piéron and Dr. Wallon are well. They all wish the Group and the Magazine to resume their work as soon as possible. The moment is of course a very favourable one for pioneer work. . . . Our Office at the Musée Pédagogique has been preserved and Mlle Flayol is returning there as soon as communications allow.

My husband and I are leaving for Paris in a few days. Our address there will be 92, rue de la Victoire, IXe. He and I and our children and grandchildren have got through the long nightmare with the life safe, though several members of my nearest family have been taken to Germany. The Germans have robbed us of *all* we possessed. . . .

I have not forgotten the money our office owes to yours. I am waiting to know what has happened to my postal account where that sum was deposited, and hope to have it refunded to N.E.F.

The National Education Association, which is the American counterpart of our N.U.T., is sending invitations to educational associations of the United Nations, asking them to send delegates to a two-weeks' conference to be held in the U.S.A. as soon as possible after the end of the war. They propose to discuss educational procedures which will promote peace, and also international aid for education in devastated areas.

Clare Soper, Secretary

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# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 24

February 1945

Edited by DAVID JORDAN

A JOINT conference was held from December 28th to 30th in London, at the City Literary Institute, organized by the English New Education Fellowship and the Conference on Democratic Reconstruction of Education, to consider by means of lecture and discussion reconstruction in relation to the new secondary school. The Chairman, Mr. E. W. Woodhead, County Education Officer for Kent, explained that the problem before the Conference was to decide how democratic principles could be applied in the working of the new educational system and how local authorities, teachers, parents and employers could best combine to ensure democratic administration and the changes required in the scope and content of secondary school work.

## The Sociological Approach

Mr. G. J. Cons, of Goldsmiths' College, spoke first of the necessity for a sociological background to all educational research. Education was concerned with social living; the school, therefore, could not be separated from its environment of home, church, local government, factory and entertainment. Any school without roots in the outside community would be sterile. The great social revolution brought about by the war had stirred the social conscience of the community and the teachers, and as a result we could hope that the new secondary school would be alive to the needs of a new society.

Mr. Cons then referred to the Norwood Report which advocated three types of school, Grammar, Modern and Technical, adapted to the three main types of mind. According to Prof. Cyril Burt such distinct mental types, if psychologically sound at all, were certainly not discernible at the age of eleven. Mr. Cons felt therefore that the distinctions were only a reflection of present social conditions, and that the theory had been made to fit the class distinctions of our society.

*A Common Culture.* The Norwood Committee, in its right pre-occupation with permanent values, had overlooked the new sense of

material values which also had a spiritual foundation—for instance, new legislation to provide for public health and Social Security grew from a desire for justice and equality. The new school must be based on both the old Hellenic values of individual truth and beauty, and the new democratic values of social justice and equality. An aristocratic culture would mean a fatal split in society; as Sir Fred Clarke had written: 'The achievement of a common culture at a fairly high level is a matter of life and death.' The building of this 'common culture' must be the work of the new secondary school.

The word 'culture' might be defined in a narrow sense as meaning intellectual or aesthetic sensibility, but it also had a wider reference to the conditions in which human beings live—the whole give and take of society. Education must balance these two conceptions, the personal and the collective. In fact, the creation of such a synthesis was the supreme issue of art, religion and education. The new secondary school, by linking the needs of community and individual, could educate for this common culture.

*Individual and Community.* The idea of the noble savage appealed to many who were in revolt from our rootless modern society and undoubtedly valuable lessons could be learnt from primitive tribes, particularly from their ideas of tribal initiation. We should do well to replace our old idea of academic education by the idea of education as a 'social initiation'; as a training through which the individual would be drawn into the community.

Many of the ills of urban and suburban life come from its lack of a 'territorial basis'. People needed to belong to a place. Town planners had recognized this and were beginning to plan in terms of 'neighbourhood units'. The school must be dominant in the neighbourhood unit and strive 'to make the whole community an educative experience'. The curriculum should include study of the life and work of the neighbourhood, and a training in citizenship through observation

of local government. Vocational initiation should be made by pupils having short periods of employment in local factories, offices, farms, etc.

Outside the neighbourhood unit was the regional unit into which the pupils must next be initiated; schools must become mobile, making journeys over a wide locality to study farms, mines and factories as well as places of historic interest, and in this way they would help to re-discover the 'common feeling of region' which was a vital step in avoiding the over-centralization of modern life.

The final stage of initiation was to the nation as a whole, and thence to international understanding. Thus the foundation of 'a world outlook' should be laid.

So the aim of the new secondary school must be to initiate youth gradually into our common culture and to an understanding of democratic citizenship.

## The Psychological Approach

Mr. David Jordan, speaking on the psychological approach to Secondary school reconstruction, suggested that the Norwood Report division of children into grammar school types, technical and practical types, had been made on grounds of administrative convenience rather than of psychological principle. The Report specifically stated that 'it is not necessary to pursue the questions whether the groupings are distinct on strictly psychological lines, whether the differences are of kind or degree', yet only by resolving such questions could a theoretical justification for the proposals be provided. A satisfactory division, in any case, could not be based upon an examination at 11 plus. We needed better prognostic tests of specific ability than those at present used, more research into the importance of special factors at different ages, an avoidance of premature specialization, and a return to the earlier emphasis upon the need for a diagnostic period from 11-13 years.

*Aims of the New Secondary School.* He claimed that the business of the Secondary school was to assist the psychological, social



and emotional development of the child, and to avoid maladjustment, undue tension or over-academic pressure. In such development, the influence of the school might well be of more importance than that of the home during the secondary school period.

In securing the fundamental psychological needs of the children, the school must give *security* by establishing a good personal relationship between children and staff, which must consist of stable and mature adults; and should give opportunity for *adventure* and leadership by a genuine democratic constitution, giving to both staff and pupils a measure of real power, clearly defined and easily understood. In such a democratic structure there would be opportunity for correction by a child's peers, for experiment to be made and social error remedied as a part of the educative process. Injustice must be eliminated, with staff and school aiming at remedying situations rather than blaming persons. The strain of examinations and homework must be withdrawn, and, without pressure or hurrying, the child must live and grow and develop his own capacity for experience at every stage. Education should rouse the child to make sense of the universe and of his own place in it. Truth, Beauty and Goodness could never be properly apprehended as abstract conceptions. If they were to be removed from the sphere of mere abstractions we must see them exemplified in our personal and social relationships.

*A New Outlook.* A diagnostic period from 11-13 years in the multilateral schools would bring revolutionary changes. It would upset formal time-tables, substitute records for marks, and require fluidity (and therefore parity of status) between teachers of primary and secondary schools. The instructional outlook of the present day teachers would be replaced by a more clinical outlook, children being studied and assisted, rather than taught; their creative abilities would be of equal importance with their academic ability, and their temperaments of equal importance with their intelligence. Child Guidance work, medical and educational services would thus be linked in one centre, which would integrate the activities of all who deal with any aspect of child

development. Only such a conception would enable us to meet adequately the needs of a new age.

### Secondary Schools in U.S.S.R. and Canada

Miss Levin and Miss Uprichard then described secondary education in the U.S.S.R. and Canada, showing how these countries had already broken away successfully from traditional academic education.

Miss Deana Levin said that in the Soviet Union a very large and increasing proportion of the annual income was set aside for education and culture, for the Soviet constitution acknowledged the right of every citizen to education, work and leisure. There was one type of school only—the state school, which was free for all. It was specially adapted to the needs of the community and aimed at developing true communism. The child was taught not only to develop his own talents but to contribute to the community; to take according to his needs and also to give according to his ability. The basis of school organization therefore was co-operation and not competition.

The war had retarded Soviet education and certain temporary changes had been made because of shortage of staff and the need for young people's labour, but in peace-time compulsory education began at 7 and lasted until 15; it was hoped soon to extend this period, and also to limit classes in the primary stage to 25, so that the child, under the guidance of a teacher who knew him well, should already be a member of a 'small collective'.

There were specialist teachers for the secondary years, but the form teacher's rôle was still vitally important as he acted as liaison officer between parents and school. Parents could always visit the school or hold parents' meetings, and could attend lectures in psychology and child care. In the Soviet Union the upbringing of a child was the joint responsibility of parents and teachers. Teachers were trained as educators, not merely imparters of knowledge, and their aim was to produce not specialists, but good citizens equipped to enjoy their leisure. Teachers had, too, a genuine say in school organization, and their monthly meetings gave opportunity for criticism and change of syllabus

if that prescribed by the Commissariat for Education did not seem suitable to their particular group.

At the age of 15, boys and girls had a choice of continuing their education, generally on payment of a small fee, either on academic lines or on technical lines. There was also an industrial school with one year course followed by a part-time course for a further two years, though the war had modified the rule that young people under 18 could be employed on a part-time basis only.

There was far greater provision for leisure activity than in this country. In the afternoon the school became a club where children were able to develop their special cultural interests. Miss Levin mentioned particularly the flowering of music in the U.S.S.R. and the children's theatres.

In conclusion she said that, though we did not wish to imitate the educational system of any other country, we should appreciate that certain principles which were universally right were observed in the Soviet Union: there was good medical attention for every child, and full opportunity for all to develop their talents and enjoy their leisure.

Miss Uprichard spoke of her personal experience of schools in Canada and the U.S.A., in particular of the city high schools of Regina and Saskatchewan.

In Regina there was compulsory education from 7 to 15, though it was possible for a child who had reached the eighth grade to leave earlier. Up to the age of 13 plus all children attended the free public schools. At 13 plus the pupils' record card, possibly augmented by some examination, determined the next type of secondary education most suited to his needs and ability. In Regina there were three high schools, two with an academic and one with a technical and commercial bias; both types could lead to the University, and they enjoyed equal status. The teaching staff was if anything of a higher calibre in the technical than in the academic schools, and the technical course was so popular that it was necessary to work on a three shift system. There was a very friendly relationship between teachers, parents and pupils in both types of



school. Co-education, of course, was general from the kindergarten to the University.

In spite of the differences in parents' incomes there was no class distinction in the schools of Western Canada. It was usual for children of rich and poor parents to do paid work after school hours; even the son of Regina's only millionaire delivered newspapers daily. Vacation work in farm and factory was considered a valuable part of education, not merely a means of making money. Some 65 per cent. of university students worked their way through college, thus keeping in direct contact with the community.

Miss Uprichard finally spoke of the 'project' or 'activity' work in American schools with the valuable correlation of subjects entailed. She admitted that such wide studies and the psychological work involved in making record cards of a pupil's academic, emotional and social progress, made teaching a very full-time job.

### Multilateral Schools

Mr. H. Raymond King, Headmaster of Wandsworth Secondary School, spoke next on the practical embodiment of these sociological and psychological ideals in the new multilateral school. Such a school, he thought, would have many advantages; it would get rid of the social stratification of education, eliminate both the 'catastrophic' test at 11, the difficulties of subsequent transfer between schools, and perhaps most important, it would provide *range* in education for the modern world.

Education was a function of society, so educational and social progress must go hand in hand, with the school a vital part of the community, its greatest achievement being integration with that community. The school should be regarded as 'a phase in the life of the community at a certain age', and, as only an educated community could be a live democracy, so multilateral schools, by providing secondary education for all, were the most likely to produce a truly democratic community.

Mr. King envisaged the ideal multilateral school as a common educational centre for all children of a locality between the ages of 11-18, where technical, practical and academic training would enjoy

genuine parity of esteem. Health, vocational guidance and medical services would meet there; there would be space for workshops, theatre, cinema and playing fields; parents, local employers, parsons and librarians would all come to make their contribution to such a community centre. Thus the school would focus and enrich the pupils' environment. As a broad community too it would help a boy to grow satisfactorily into the adult community, avoiding that misfit product of the exclusive secondary school, 'the professional Old Boy'.

*The Multilateral Scheme.* Mr. King then passed to the consideration of various multilateral school schemes; first the L.C.C. scheme of developing a comprehensive High School of some 2,000 pupils, retaining the present three-stream academic entry of 400 pupils; then Mr. F. J. Williams' scheme of four branch schools analogous to the colleges of a university, each with its own headmaster guided by an administrative officer working under the Local Educational Authority; then Mr. Vernon's scheme of four autonomous non-selective schools linked for certain instructional and social functions and governed by a council of the headmasters and heads of subject departments. There was also an interim possibility of linking in some localities a grammar, a technical and a modern school and treating them as a group school with the modern school as the common school for all the children during the diagnostic period of 11-13. This might give valuable experience before we get involved in heavy building commitments.

*Some Objections.* Mr. King felt that the usual objection to the multilateral plan on ground of size was irrelevant, provided that a boy still had some small group within the whole to which he could feel loyalty and affection. Carefully planned buildings would avoid any feeling of crowding or regimentation. Another common objection was that the Headmaster could not know personally two thousand boys. Mr. King felt that if a form-master or tutor knew his own group thoroughly and had a democratic share in the control of that group, a system might emerge of far greater value than that of the autocratic, all-pervading, dominant headmaster.

Another objection was that acad-

emic standards would deteriorate. Mr. King felt however that academic standards would gain from the new need to teach some subjects very thoroughly as 'discipline' subjects, and others more broadly as 'relevant' subjects, also by more careful timing, adding subjects only at the right stage of a boy's development, and excluding others altogether which were irrelevant to the boy's life or could be left to later study. 'We must have faith in the future of adult education', said Mr. King, 'and not try to cram all essential learning into the school years'. By this concentration on 'discipline' subjects, all of equal social prestige, every boy would be able to show over-mastering interest and ability in one or more subjects and could expect a high standard of success and achievement in accordance with his special ability.

### The New Teaching

Mr. A. H. T. Glover, Head of the Sheffield Junior Art School, summarized the main points of the previous social, psychological and administrative approaches to the multilateral school problem, and took as his own field the kind of teaching appropriate to the child in the new scheme. He hoped that this really new structure would not mean the virtual continuance of the old content of education under a new name. He feared that we were, anyway, putting the cart before the horse, because the thought and plans for the new structure had preceded thought and plans for the new content, and it was the latter which was of primary importance. However, here was an opportunity for change, for putting behind us the faults of the present system, the artificiality, exclusiveness and over-emphasis upon the needs of town life in the existing grammar schools. He felt we were already late in making such a change. 'The New Age is here', Mr. Glover said; 'the New Teaching is not yet here'.

He begged the Conference to concentrate on the rights of the individual child, the right to be or do what was natural to him at a particular age, the right to live each stage fully at his own pace. The new schools must above all provide an environment in which children could be genuinely themselves.

*Aims of the New Teaching.*—Mr.



Glover went on to state the aims of the new teaching. First, the general school spirit and atmosphere must welcome and absorb the incoming children both as individuals and as a group, so that their inhibitions and such character habits as might hinder development gradually disappear. Then the school must discover by careful testing the degrees and types of abilities of its children and nourish these abilities so that each child's achievement is in true accordance with his capacity. Thirdly, the school must see that good ability and high character grow together and that children understand the needs and responsibilities of a democratic way of life.

*Some Problems.* There were many difficulties to be considered. Would all the children coming into the multilateral school have sufficient background knowledge to start profitably on secondary school work? Would the teachers have a clear enough understanding of their task? How should children be grouped, and those of lesser intelligence compensated so that there would be no question of social stigma? What methods should be used for teaching the agreed 'core' of essential subjects? How should groups be trained to discuss and thus 'buy their understanding through discussion?'

Mr. Glover referred here to extremely interesting examples of visual and concrete teaching material used at the Sheffield Junior Art School, specimens of which were on show during the Conference.

*The New Time-Table.* It remained to consider the new content in terms of an actual time-table. The exclusive use of a subject time-table could not meet the needs of either child or community; the present rigidity must be broken down, however loud the cries of local education authorities for conservatism and economy. The new time-table must be fitted to the child, not the child to the time-table. It must take into account the need for short lesson times and for study over longer concentrated periods, for projects taking days or weeks, so that the work need not be continually interrupted but the children get a chance to finish a job. The time-table must make provision for individual work, group work, free choice work, compulsory or discipline subjects, field work, visits, school gatherings, diagnostic

and remedial work, various forms of emotional expression, all in a wide variety of groupings and gradings.

Only when such time-tables had been made and worked on, when teachers had met to compare schemes, report on progress and to discuss content and method in terms of a new technique, should administrators try to meet the needs of such a new education. It was through the stimulation of such work that a conference such as this could best become practical and effective—a spearhead of educational reform.

### Concluding Remarks

The Chairman, Mr. Woodhead, then summed up the work of the Conference. All speakers had agreed that education must have a double emphasis, first on the child's personal development and secondly on his community sense, so that young people might grow up more fitted to deal with the complex problems of the modern world. He felt that the structure and machinery of administration were of great importance to secondary education, particularly in these new social aspects.

*Some Administrative Problems.* Mr. Woodhead then dealt with some of the pressing problems facing the administrator to-day: financial planning; the church schools; the need for smaller classes, new buildings and better amenities in old buildings; the necessity for thorough reorganization of the work, the outlook and the teaching in primary schools. He felt that the needs of the youngsters *must* determine the type of school and curriculum and therefore welcomed the multilateral scheme with its wide range and great opportunities for curriculum reform, for experiment in method, content and grouping of work and for better organization. A temporary period of 'approximations' of nearby schools to share some amenities and cultural activities would be of value, and he begged that the experiment should be given a fair trial, for 'absolute sincerity, tolerance and a genuine attempt to make the thing work' would be needed for success.

Administrators would give the opportunity; it was for the teachers to use it. The teaching profession, made more unified by the new

Burnham award, must concentrate on improving the quality of teaching in regard to all children, and must ensure that these schemes, though planned for the benefit of the community as a whole, were successfully adapted to the needs of the individual child.

### Group Reports

The Conference was arranged in the form of lectures, questions and discussion in conference, followed by group discussion. Each group drew up a report summarizing its work; the main points of the group reports are given below:

(1) The school must help the individual to understand the pattern of society within which he is living and must identify school work throughout with the progress of the community.

(2) The social and psychological needs of the child may best be satisfied by the multilateral school.

(3) The multilateral school must be flexible and give room for experiment.

(4) Technical and practical branches must enjoy equal status with academic.

(5) There must be small groups within the multilateral school to which the child can feel loyalty.

(6) There should be closer co-operation between parents, local authority and school.

(7) A diagnostic period from 11 to 13 should replace the present examination at 11 plus.

(8) Records must replace the present marking system.

(9) There must be much less rigidity of time-table. The curriculum should be divided between a common 'core' of general subjects and an optional number, ranging from one to four, of chosen or 'discipline' subjects, the latter being studied as systems of logical thought in themselves, while the general subjects should be treated as affecting the pupil's responsibilities as a citizen.

(10) Children with low intelligence must have special consideration.

(11) Children must be allowed to expand naturally without forcing or academic pressure.

(12) The universities must be asked for their help in secondary school reform by changing their own requirements for students on entry.

Ruth Simonis



## Executive Committee 1945.

Thirty nominations were received for the twelve elected members of the E.N.E.F. Executive. As a result of the postal ballot the national members for 1945 will be Mr. E. W. Woodhead, Miss C. Fletcher, Mr. David Jordan, Mr. J. A. Lauwerys, Mrs. Beatrice King, S/Ldr. A. K. C. Ottaway, Professor H. R. Hamley, Dr. Evelyn Lawrence, Professor F. Schonell, Mr.

W. B. Curry, Miss Diana Levin, Mr. J. Guest.

In addition, there are on the executive representatives of local branches with a membership of 50 or more, and co-opted members from certain affiliated societies.

## Forthcoming Conferences

In February and March Day Conferences are being arranged as follows:

Norwich: Re-education of Nazi-trained Youth.

Kingston: The Curriculum in the New Secondary School.

Brighton: Educational Reconstruction and Town Planning.

Liverpool: February 17th, Sir Arnold McNair on 'Some Remarks upon the Teaching Profession.'

Ipswich: March 17th, J. A. Lauwerys upon 'Reconstruction in Education: The Curriculum.'

Further particulars about the E.N.E.F. may be obtained from the Organizing Secretary, 74 Earlham Road, Norwich.

Editorial communications should be sent to the Editor, 20 Dorchester Avenue, Palmer's Green, London, N.13.

# Notes on Books

## Our Private Lives. Lella Secor Florence. (Harrap. 6/-).

An earlier volume in this series 'America and Britain' compared the constitutional framework and political life of Britain and America; *Our Private Lives* contrasts family life in the two countries: domestic habits and customs, how the British and Americans court and get married, build and furnish homes, shop, cook and eat, work and play, go to church and school. The author's short sentences and conversational style make easy reading, and the large use of attractive pictures make it the kind of book which can be read with enjoyment even in a crowded train. The element of contrast is continually stressed, our 'retiring temperaments' with their 'gregarious habits', our 'windows fortified with curtains of lace or cretonne and with aspidistras, potted flowers or plaster figurines', with their 'propensity for a more communal life'.

In one thing we gather there is a striking similarity: 'There isn't much to choose between the slums of America and the slums of Britain—if you happen to be wanting slums'. We don't happen to be wanting them, but a considerable proportion of our population is doomed to live in them, or in the 'small brick boxes attached in rows, like multiple siamese twins, lining either side of a dreary street in English working class districts'. And one wonders therefore why this type of 'private life' finds no illustration and little mention in the book.

The illustrations tend to give a rather one-sided and old-fashioned view. The nearest we get to working class life is a photograph of a 'Public Bar' (the only occupants of which are two fishermen, one of whom pours his beer out of a jug while the other knits), and a picturesque cottage in a Surrey village. The town houses shown are

in a 'British Residential Street', obviously of four-bedroomed houses, which probably cost £1500 pre-war. One might have expected at least a typical elementary school, but instead we have a photograph of public school boys doing physical training in a field on the Cornish coast. The 'Annual Easter Egg Roll' on the White House lawn looks rather like Hyde Park on a Bank Holiday, while the opposite page shows a garden party for overseas visitors at No. 10 Downing Street, in which no man wears any hat other than a top hat.

The text also shows a much greater acquaintance with middle and upper class than with working class habits. Bad heating in this country, for example, makes it 'disastrous to wear a low-backed gown without the protection of a shawl or jacket', and table manners are differentiated by the American's sprinkling his salt over his food, while the Englishman 'puts a small mound of salt on the side' of his plate. The latter is actually a middle-class habit, and the working class Englishman, like the American, still sprinkles his salt.

Apart from this tendency to stress the more comfortable of our private lives, this is a book which can be read with real pleasure and profit. Sixteen Isotype charts provide a statistical background for the text, and they have the merit of being based on *national* vital statistics; and the format, including a very attractive dust cover, makes it an extremely pleasant book to handle.

D. J.

## The Intelligent Parents' Manual. Florence Powdermaker, M.D. and Louise Grimes. (Heinemann Medical Books. 10/6).

This is a very sensible book for the sort of parents who consult books. It gives a good straightforward descrip-

tion of the various stages of growth, activities and naughtinesses of ordinary children, and indicates what lies behind them. Then, instead of prescribing an ideal line of conduct for 'intelligent parents', it describes various lines of conduct which parents are apt to take, and indicates why one is likely to be more useful than another in meeting a given child's needs. The keynote of the book lies in the sentence: 'Despite their own emotional prejudices, they (parents) *can* control their desire to scold' . . . or to overpraise, or to worry.

Both authors are American, a doctor and a mother of several children. They are to be congratulated on their sound good sense, and Dr. Maurice Newfield on the very skilful way in which he has prepared the English edition for press.

## Bruno and His Friend Chimp. Susan Gladstone. (Dent. 6/-).

Susan Gladstone was twelve when she wrote and illustrated this book last year. Her drawings are talented and sophisticated, but full of the unexpected details that small children love. A grown-up writing for four-to-six-year-olds might have avoided such protracted troubles for Bruno and Chimp, for the little bear went into the forest against orders and was lost for a very long time. And when he came home at last his mother was sitting at the fireside, with a new baby in the cradle beside her. It is a twelve-year-old's phantasy which might be rather upsetting to younger children. But it is so very cleverly and charmingly done that it may go down well, from a child to children.

P.S.—A little girl of six has just been poring over Bruno and Chimp, and has now settled down to write and draw the first chapter of a book of her own. So probably Susan Gladstone is right, and I'm quite wrong.



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# THE NEW ERA

## IN HOME AND SCHOOL

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## Education, Social Change and Persons<sup>1</sup>

Joseph K. Folsom

Professor of Economics and Sociology, Vassar College, U.S.A.,  
Author of 'The Family and Democratic Society'

WHEN we accept as an aim of modern education the development of the individual personality, we thereby hold of, in certain respects, from close relation of education with *specific* social changes. We maintain in a sense, the older traditions of so-called 'cultural education', which viewed education as a process concerned with individuals rather than with society. The aim of modern, progressive education differs however from these older traditions in two respects. First, it stresses the capacity and worth of all individuals and not merely an *élite*. Second, its concept of individual development implies far less of a standard type such as 'the gentleman', 'the scholar', the 'cultured person', and far more, a wide variety of types and of unique individuals.

Education must have other aims, too: notably vocational preparation and preparation for social relations as they exist in the given society (family, community, citizenship, and so on). These vocational and social aims require close following of social changes and adjustment thereto. Yet this adjustment is a relatively simple problem, and involves mainly facts or objective knowledge. It is easily possible to make changes every few years in the curriculum or in the degree

of encouragement we give students to enter this or that field of study, in accordance with changes observed or predicted in society outside the school.

The problem which really troubles us, I think, is deeper and more generalized. Namely, *Freedom must be accepted as a value* it is our underlying doubt as to how far future society will really embody individual freedom, and as to how far we dare build in the individual ideals and habits of freedom which may be doomed to frustration.

While I have always been a scientist and a sceptic, I believe that in this dilemma we must be guided by faith. We find here the proper role of faith in modern science-guided society.

In the past, faith was commonly 'the will to believe' some cognitive proposition, such as that Jesus was born of a virgin, or that one's own country is objectively and measurably superior in some way to others. Science came in and proved 'it isn't so', and faith toppled over. But there is another kind of faith which cannot conflict with science, because it is in the form of an imperative rather than a declarative proposition. This faith belongs to the realm of values rather than of knowledge. It is the *will* to assert something as a value or purpose and to fight tirelessly in the direction of that purpose. Of course it would seem foolish to fight tirelessly for something which science pronounces as 'probably impossible',

such as going to the moon or the unlimited prolongation of individual life. But the values for which men actually do work and fight in the modern world are values which have by no means been proved to be unattainable. Even a purpose which may be unattainable in its extreme degree, such as prolongation of life, is entirely sane when formulated in terms of direction. We do not know the ultimate limits which nature will place upon the prolongation of human life, but nothing proves we cannot go farther in that direction; therefore let our *will* to go in that direction assent and implement itself with full vigour.

This indeed is the formula of modern faith—of 'belief in' rather than 'belief that'—of faith in a value rather than faith in evidence for a cognitive proposition. It is this kind of faith which applies to the values called democracy and freedom.

Let us assert then, that we wish to go as far as Nature or God will let us in the development of the personality of all individuals, in attaining a society of free men and women.

All the pessimistic talk about 'limits to freedom', 'dangers of too much freedom', 'social trends which are against freedom', is out of place on this level of value-assertion. Of course there are limits and dangers and counter-trends. But our job is to learn their nature and deal with them as engineers, not assert them as moral philosophers. They

<sup>1</sup>This article was prepared by Mr. Folsom for a discussion group of the New Education Fellowship. We feel that it will give rise to lively discussion elsewhere, and are therefore publishing it in spite of the fact that Mr. Folsom has returned to the States, and has therefore been unable to send his MS. for publication.—ED.





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are matters for technical committees, not for the plenary assembly which declares our will and purpose.

Perhaps it is our Anglo-Saxon political habits which make us feel there must always be some kind of an opposition on the very highest level of policy, that nothing can be universally agreed upon except some vaguely stated preservation of the nation. To many persons this opposition and compromise on the highest level constitute the essence of democracy. I will not say they are unnecessary or undesirable, but I will say that there is another approach to democracy, which provides a somewhat richer and fuller statement of common purposes, leaving the opposition and compromise to the next lower level of discussion which deals with ways and means. This latter approach is that of the Russian Soviet Government. The Russians' tight control at the top has blinded us to very real democratic processes going on at lower levels, where citizens discuss real questions of the methodology of social improvement, rather than jockeying for

positions of petty power or prestige, using social issues merely as instruments. I believe they have erred in incorporating too much in their top gospel and making too severe the penalties for non-acceptance. On the other hand we have incorporated too little; we steer with too loose a wheel toward democracy and hence we also are in danger of being thrown off the road.

The disillusionment we fear does not arise because we teach goals and values, but because we do not accompany this with realistic factual education about the social conditions and obstacles. Too much we have taught students that social institutions and processes were benevolent and that all they had to worry about was their own individual ideals and behaviour. There will be no disappointed expectations when we teach the young not to 'expect' any given outcome, but to aim and to work in a given direction.

It has been complained in America that many children were educated to freedom in progressive schools and then could not adjust themselves to more rigorous school

or college regimes which they later entered. The remedy would be to add certain experiences of drill and certain studies of comparative types of social organization, not to recede from the ideal of freedom. Indeed in much larger ways, our traditional school system has failed to prepare students for the world outside the school, because it has failed to provide concrete observations and realistic analysis of the world. We are now beginning to adopt the idea that the proper subjects of study in school are not mathematics, grammar, history, etc. as such, but the community, the family, the human body, language as a living whole.

Thus the formula is not to estimate what freedoms and opportunities for individual development we shall actually have and then to prepare youth for just that. It is rather (1) to inculcate wholeheartedly the value of freedom—a value applicable by each individual to others and not alone to himself—and (2) to give the best possible practical and theoretic understanding of society as youth are likely to find it.



his education for freedom is to achieved not merely by verbal symbols and inspirational ceremonies, although these have their place, but also by true experiences

freedom in the classroom, in teacher and student relations, in extra-curricular activities, and so

I know many teachers who have acquired—whether through their own spontaneous development or through teacher training the arts of democratic classroom management; I have seen them practise these successfully. I know what can be done, even though few teachers may now be skilled to do it. It is important also to have the pupils discuss their everyday experiences, and to discuss experiences vividly pictured by films, stories or newspapers, in relation to the values of freedom and democracy. Many teachers and parents to-day, attempting to avoid past errors, seem afraid of being too 'preachy': they prefer to rely upon good examples and the pupils' urge to conformity. With little children in nursery schools, the 'don't you's' and 'musts' have been replaced by the formula 'we do it this way', 'we don't do that'. With older children, it is usual to appeal to 'common sense' or some vague instinct for 'doing the right thing', once the right thing has been exhibited to view. But something is to be said for fuller discussion and explanation. We learn by doing and seeing, but we are sure to learn the right attitude toward what we do and see, unless there is at the same time intelligent thinking about what we do and see. Investigators of audience reactions to films have been surprised to find widely varying attitudes aroused by the same scene, some of them exactly contrary to what the investigators thought the picture would 'naturally' produce. But assuming we aim to educate with as much freedom 'as possible', we also aim to educate them for vocational efficiency and social co-operation. These aims require disciplines, and as perhaps within the educational curriculum and process itself we shall have to sketch the boundary between the spheres of freedom and of discipline. This is a second

general problem which troubles us, and it is closely related to the first.

This problem can be dealt with more intelligently if we think of freedom not as an *ingredient*, whose proper quantity we seek to ascertain, to be diffused in a social mixture, but as a type of relationship to be located at definite points, few or many, in a social structure. The meaningful question about freedom is not 'how much?' but 'at what points?' Modern democratic society increasingly gives the individual many points where he may freely choose: vocation, specific job, school courses, mate, friends, religious sect, recreation, and so on. At the same time this society reduces the opportunities to initiate independent business organizations, the freedom of a parent to utilize the time of his children, the freedom to drive a vehicle of any condition by any route through the streets, or to erect a building of any kind upon any land one may own.

The overall forms of economic-political-social organization, like the geographic patterns of communities, come increasingly under regulation. At the same time freedom grows because of three other principles.

First, there is more mobility of the individual within the social structure, as indeed also a greater geographic mobility.

Second, individuals develop their personalities out of a variety of experiences no longer rigidly tied to particular positions in the social structure. In simple societies the personality was more closely identified with, and grew out of, a given social position: an office, rank, occupation, or family membership. Now we have to think of society as a dual structure: a structure of institutions and offices and geographic loci, and a greater pool of individual personalities of different characteristics and desires, who move about freely, and temporarily attach themselves to social positions and loci. Freedom lies not in the institutional structure as such, but in the relations between it and the pool of individuals. The recent establishment of personnel departments in industry and in the forces reflects this concept.

Third, individuals increasingly form relationships on a basis of personal attraction apart from social role or position. The social group composed of persons as such develops.

It is true that this 'rootlessness' of the individual in modern society has had harmful consequences. It has probably added strength to the Fascist movement, which offered a return to greater social cohesion, greater identification of the person with his social position or institutional role. But if we have the democratic faith, we shall seek other correctives, other ways of satisfying the powerful 'need to belong'. These democratic correctives would include: (i) the development of information bureaux, through which the dislocated individual may find his new group attachments; (ii) some way of providing factual information, to meet the increased complexity and changeability of society, and (iii) the emotional enrichment of family relationships, as distinct from institutionalized family obligations.

It has been said that Democracy is not a form of government, but a way of life. More precisely, Democracy is not a characteristic of institutions *per se* but of the relations between persons and institutions and between persons and persons.

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# Land For Townsmen

A. C. Richmond

FOR many years past there has existed an uneasy feeling that the physical environment in which the bulk of the population of Great Britain lives is not satisfactory. Millions of us inhabit ill-planned, or rather, un-planned cities. A large proportion of our population are not only engaged in urban occupations, but are normally shut out from the country, so that even in their hours of leisure they cannot easily reach it and enjoy it. We have grown so used to this that many of us have come to look upon the crowded, congested condition in which we live as normal and even to contemplate with some dismay the life of the countryman—its isolation; its quiet and the relative absence of artificial aids to amusement. In the feverish pursuit of the profit that can be made by crowding more houses into a given area and by developing more industries where the labour to operate them was available, we have constantly blinded ourselves to the harm that can be done by cooping ourselves up in streets where there was no room to spend leisure out of doors, where restlessness must develop because our senses are never rested.

Space and industry are not inherently antagonistic. The desire of all townsmen for space can be satisfied without injuring the industry or business on which so many of us depend and must continue to depend for a livelihood. There are some interests perhaps that must be injured if the use to which land is put is controlled, and if a conflict arises it is the interest of the greater number and the quality of the interest concerned that must decide the issue. The object of all human activity—industry; commerce; agriculture—has only one object, to raise the quality of human life.

If there is one single thing above all others that is needed to raise the quality of life in this country it is space; space within doors and without. Thus the problem of land for urban workers is not just a question of providing an acre or two where it won't be wanted for building purposes in order to meet the needs of those whose hobby is gardening. It is a much bigger

issue than that; it is part of the whole wider problem of creating the best conditions for the growth of personality and for the development of a standard of life of which we can at least not be ashamed.

NEVER and in no country had so deep a cleavage existed between town and country as had developed in this country before the war. As the importation of food from abroad increased, and as the towns became bigger, more people grew up who knew nothing of the country. But there never ceased to be a desire among townsmen to grow and tend something. It expressed itself not only in the 600,000 urban allotments that existed before the war, but also in countless backyards, in window boxes, in the keeping of pigeons in the very heart of cities. No discouragement could kill it, though every discouragement was given. It is not a universal desire. There are many people who prefer life in a flat and take no interest in a garden, but it is significant that it is sufficiently widespread to induce those who developed new housing estates after the last war to provide a garden with most of the houses they built, but none of these houses is within the means of the lowest paid workers.

When the war of 1914-1918 was nearing its end many men serving in the navy, army or air force felt reluctant to return to the life they had previously led in towns. The natural alternative was a life on the land, but it is very doubtful whether the motive behind the demand for opportunity to settle on the land was always a desire to earn a living from agriculture. Many of those who voiced that demand knew little or nothing about agriculture and had no conception of the amount of knowledge, skill and hard work required in order to wrest a living from a few acres. It is, at least, highly probable that the demand was prompted among many men by distaste for their former cramped and narrow life in streets and factories which they had temporarily exchanged for one which, with all its drawbacks, took a man into the open air and wide spaces.

Vice-Chairman, Land Settlement Association

The same phenomenon is being repeated in this war, apparently on an even larger scale. From many and varied quarters reports are coming in that the subject that interests most men in the services at home, abroad and in the prison camps is the possibility of settling on the land. The number of men who are cherishing the hope of being able to do this must run into hundreds of thousands. Plans are being laid at least partially to meet this desire. It is the declared policy of the Government to afford facilities to some 100,000 men to train for rural occupations, that is to say, either as agricultural workers or as craftsmen needed in connection with agriculture.

Those selected for training will then be given the chance to satisfy their desire to live in the country rather than in a town. But there will be others—and they will be many—whose restless reluctance to return to their former routine of life cannot be satisfied in this way. Our present social set-up does not admit of more than a relatively small number of people's being established in agricultural occupations. Quite possibly, too, it would not really be in the interest of all those serving soldiers, sailors and airmen who feel an urge to settle on the land to have that urge satisfied. For if that impulse is prompted by no more than an instinctive and perfectly natural desire for a life of greater physical freedom, then the way to satisfy it is not through placing them in agriculture, but through improving the conditions under which life is lived in towns. Because hundreds of thousands of men must return to urban and indoor occupations we need not therefore assume that it is not possible to do something to satisfy that yearning for a life of greater spaciousness. In re-planning our existing towns, in providing for new extensions, in building new towns, we can provide room where those who have the taste can devote their leisure to growing food and flowers, and keeping small stock. The present urgent claim of the ex-servicemen for a new opportunity to live a more spacious life can serve as a driving force to attain an object



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which will meet an enduring need of the future.

THE upheaval of the whole ordinary established routine of life which the war has brought about has not so much introduced new social problems as it has revealed the extent and depth of social factors which were hampering, even preventing, the growth of a civilized way of life. It has brought us face to face with the difficulties into which we were being rather blindly driven by the expansion of human productive capacity, and it has forced us to stand and face those difficulties and try to discover the means of controlling a tide of development which, uncontrolled, might produce chaos, conflict and the negation of all that is expressed by the word civilization.

Sooner or later this growing productive capacity will render possible shorter working hours in at least those industries where little skill is required in the operator. What is called mass-production seems likely to extend both in quality and in the range of articles to which it is applied. While this development calls for a high degree of creative capacity among a few, it leaves the mass of those employed little work that is not automatic and devoid of any kind of appeal to the intelligence. Parallel with this we are advancing towards a conception of education which must stimulate those very faculties which the repetitive work of a highly-organized factory does not require, and those who have to earn their living by such work will demand that the time they are called upon to give to it must be short. With the world-wide extension of automatic processes it would seem probable that it will be possible to produce the quantity of goods required even though working hours are shortened. It may even be that without the shortening of working hours we shall soon produce more than all the populations of all the world can equally rapidly absorb.

And so in our planning for the future we must change our outlook, examine probable trends in industrial organization, try to see their effect on the lives of those who come after us, and plan our towns in such a way that the townsman who works at a mechanical task for six or perhaps four hours a day

can have the space where he can use his creative faculties, if he so wishes, on the land.

IN the new plans for a progressive policy in education stress has been laid on the need to use practical activities more extensively as a medium for arousing latent powers and fostering capacities which cannot alone be cultivated by book knowledge. In our towns, as we know them, the great majority of British children grow up without any possibility of having direct experience of the processes of nature or the satisfaction of watching seeds grow that they have planted and of caring for animals. These are forms of practical education which can evoke vital interests and enthusiasms. Again they are not for everyone, but most children respond at a certain age, to the appeal of gardening and of looking after animals at least sufficiently for a realization to germinate in their minds of the relationship between the earth and their own needs (a realization which by no means exists in everyone's mind to-day) and many find through it interests which affect their whole subsequent life. If the children who grow up in the future in our towns are fully to experience this form of education there must be space for gardens which adjoin the schools; and if this is impossible, within easy reach of them.

Thus the policy already being planned in education will help to increase the demand from urban workers for land to use, and it would be folly not to see to it now that the space is secured for the purpose.

IN another direction too a national policy is likely to have a similar effect. A determined effort has been made during the war not only to maintain but to improve the standard of nutrition. Much information was collected before the war on the subject of the diet of different sections of the people, and it was found that a disturbingly large number were either ill-nourished or under-nourished. As would be expected, the degree of inadequate nutrition increases as the income-level falls and in the lowest income group the diet is normally deficient in every one of the constituents which are necessary



to ensure good health. Several millions of people do not consume enough milk, meat, fresh vegetables, fruit or eggs. The provision of better supplies of these last may to some extent help to keep prices down and to improve the diet of the people, but most of those who have little to spend will hold off those kinds of food that are less cheap.

When however a man grows his own vegetables, the position is entirely different, and one way of helping to improve the health and nutritional standard of the population is to ensure that all who want a plot of land to cultivate on their own account can get it. There is no doubt that many of those who live in the congested parts of our large cities and whose earnings are relatively meagre would take advantage of the chance to use a spade if they could get access to the land on which to use it.

**I**T has been suggested that land for town workers to cultivate is needed for a variety of reasons: to help allay the restlessness of townsmen unconsciously and consciously suffering from the cabined life of street, office and factory—to provide an activity which man can pursue when normal working hours are short—to serve the purpose and results of education—to contribute to the improvement of nutrition.

These are important considerations, but the question must arise whether we can afford to provide this form of apparent luxury for town-workers. Land values in the neighbourhood of towns are high; the rateable value of land used for agricultural purposes is low. How can any municipal authority even contemplate undertaking the purchase of 'building' land and using it for nothing more than the growing of food which might perhaps be available for purchase in the shops?

It is this attitude to land that dominates our municipal thinking to-day. We can think of it only in terms of the financial return that can be obtained from it, and since that return is only satisfactory if the land is built over, built over it must be. But this leads us into ultimate expense. It results in the very thing it is designed to prevent—high rates. Those local authorities which have not taken care in time to acquire large areas of spare

land have found themselves held to ransom when space is found necessary for public buildings, new schools, new hospitals, new extensions of every kind. The lack of space for recreation; the faulty nutrition of many townsmen, have increased the cost of medical and dental services; the congestion of the town has necessitated expensive schemes of road widening. Changing conditions of life have produced what we are now experiencing—a demand for more civilized conditions which means in plain English, more elbow-room.

When decisions of policy in regard to any enterprise affecting human life are made solely in the light of money considerations the ultimate financial cost is bound to be heavy. No farmer decides as to the wisdom of maintaining a branch of his farming enterprises by the results of that particular branch in terms of profit or loss. He may lose money by keeping cattle or even by growing corn on part of his land, but he will continue to keep cattle in order to have manure to make his crops grow, and he will grow corn as part of the process of maintaining the fertility of his land. In the same way a local authority that decides against acquiring land for gardening and other forms of recreation on the ground that it will not yield an economic return is sacrificing the general welfare of the town to the narrow conception of what constitutes profit and loss. But this is what local authorities have been doing all over the country—refusing so to speak to keep cattle and so making it impossible to maintain the health of their farm.

It is time we realized that the trend of social development is moving us away from the conception of the town as we have known it in the past, and municipal authorities that do not provide space for purposes which their inhabitants will need in the future will find their population migrating to areas where their needs are better met.

**B**UT if we deliberately encourage the use of land by town workers and provide land for the purpose we must see and make sure that it is properly laid out, supervised and controlled. We are all too familiar with the acres of untidy, ill-planned land, cut up into plots interspersed

with ramshackle tool-sheds and bits of greenhouses, surrounded sometimes by fences that have been mended with old bedsteads and bits of rusty corrugated iron. For that is too often the appearance of allotment reserves. It is not necessary for them to be unlovely but the truth is that their appearance reflects clearly our failure to recognize the importance of the activity they represent in the social and personal life of townsmen. If however, we give thought to the layout of the land, and plan it in relation to the different needs it is to meet, there is no reason for it to be an eyesore. The area reserved for games, for parks, and for cultivation should be planned as a whole, and once the sections devoted to gardening are designed in relation to the general scheme they will cease to present an appearance that is displeasing.

It will be necessary to cater for different needs and, indeed, different tastes. Some people are particularly interested in small stock others in vegetables, others again in flowers or fruit. Some men take to gardening as a hobby early in life and can undertake a substantial area; others can manage no more than a small one. Changing social conditions will be reflected in the demand for land. In some occupations men now tend to retire comparatively early while still in possession of sufficient vigour to cultivate an area as large as half an acre. In others men cease to be eligible for re-employment, owing to ill-health they temporarily fall out of it. In some trades the workers are prone to certain diseases which make it impossible for them to continue in that form of employment while remaining capable of at least partially earning their living in a less exacting activity. Thus the very diversity of demand will help the landscape architect to introduce variety of treatment into his plans; to lay out walks and paths bordered with flowers and fruit-trees and to break up the monotony of dozen or hundreds of plots of a similar size all adjoining one another.

But if we are to make the land used for gardens add to the amenity of a town and not detract from it it must be reserved permanently for the purpose. It is not worth while to spend money carefully laying out an area and planting it



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p, if at any moment the local authority feels free to use it for building. Indeed much of the unlightliness of allotment gardens is directly due to the precarious tenure on which they are held, for cannot be expected that thought will be given to making these areas places of beauty, or that money will be spent in laying them out, or in providing well-designed buildings to serve as tool-sheds and meeting places, if at any moment they are able to be devoted to an entirely different purpose.

There are many organizations that can help in formulating plans and in making known the needs of different sections of the population of our towns. As already pointed out, the Education Authorities will increasingly need areas for a variety of purposes, play-centres for young children, playing-fields and gardens for older ones. The growing number of Young Farmers' Clubs to be found in towns need space for their members fully to develop the interests which their clubs exist to foster. The members of Towns-women's Guilds are vitally concerned with the need to improve the diet of our urban populations.

Societies of those who are interested in horticulture, in rabbit-keeping, in pigeon-fancying, in pig and poultry husbandry, all are concerned with the need for adequate areas of land to be reserved for the use of their members, without mentioning those that are primarily interested in games.

WE have grown accustomed to think of towns as closely packed collections of houses, offices and factories, relieved by a few squares, and public gardens and to some extent adorned by public buildings. Yet it is not long since the life of the towns was linked with that of the country, and there was a time when the apprentices of London were allowed a holiday to help gather in the harvest growing in the fields which are now covered with bricks and mortar. The complete divorce of town from country has had many bad effects both on the townsman and on the countryman. All evidence which has been collected during recent enquiries into evils from which both town and country are suffering—such as that to be found in the Barlow Report on the redistribu-

tion of the industrial population, or the Scott Report on the planning of the countryside—suggests that in the next generation or so a movement of population will set in away from the overgrown congested cities of which we in this country have so many, and that more factories and places of business will be established in small country towns, where workers can live near where they earn their livings, and so put to better use the hours so many now waste in travelling to and from their work. At the same time a growing realization is perceptible that our towns must be replanned on more spacious lines.

But men do not want only to have room to play during their hours of leisure. It is not enough for many people to be able to sit in a beautiful park or even to play some kind of game. They want scope to exercise their creative power, and one way to do so is in cultivating land. If we do not now take thought to provide areas in our planning schemes which are permanently reserved to meet this elementary human need, our descendants will discover how great an opportunity we missed.



# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 25

March 1945

Edited by DAVID JORDAN

## Greed versus Brotherhood

PERHAPS because this is being written on a Sunday morning, my mental imagery tends to be biblical—a witness to the unconscious environmental forces which shape the background of our thought. There was a time when parliamentary orations were saturated with the rich speech of the Bible. Its simplicity and dignity, its vivid phrasing and expressive imagery enlivened even tedious utterances and gave an added lustre to the contributions of the great masters of parliamentary oratory. We are losing our common heritage of biblical knowledge, which seems to me lamentable. For commonly understood and legitimately used figures of speech can provide a basis of understanding and a community of thought without which social change may mean social disintegration. It is a sign of the times that one should feel it necessary thus to apologise for a biblical illustration!

I have been thinking of the fundamental decision we have to make about the relative importance of men and money, of persons and property, of individuals and vested interests. One such choice was made long ago on the shores of Gadara, when men were impelled by greed to choose the old ways rather than the new, and to clamour that the source of new conceptions and values should be removed from their midst.

Jesus had been met on the shores of Gadara by a 'madman' whom none could tame. They had bound him and loaded him with chains which he broke and fled. Terrified by others he too had become a terrorist and now came leaping and shrieking and cutting himself with stones so that the blood ran down his naked body. But the quality of gentleness and an infinite faith succeeded where blows and chaining had failed, and when the people came, they saw the man sitting at the feet of Jesus, clothed and in his right mind. *That frightened them!* For a herd of swine had been lost at the same time and it seemed that the devil which had possessed the man had been trans-

ferred to the swine—a human gain, a material loss.

No wonder the community was frightened. It is embarrassing to be faced with a clear choice which will reveal one's essential scale of values. No wonder they besought Jesus to pass from their coast; a species of extradition seemed the only remedy. Set an obscure man, owned by nobody, in the scales against a herd of pigs, an owner with legal rights and a deed of possession, and there would still be little doubt where the balance would lie.

## The Modern Dilemma

The choice is still before us, made more difficult by the complexity of modern life and the scope it gives for casuistry and self-deceit. But in essence it remains the same as it was on the shores of Gadara: the fundamental choice is so simple but even if we choose aright it is increasingly difficult to make our choice effective. We have become part of a vast social organism in which we are all compelled to find our place, and from which no one can contract out. In the past when you were commanded to love your neighbour, you were at least commanded to love a man who had a name, and a face you knew, and a tongue to tell you what he thought about you. But now your neighbour, the man with whom you have vital dealings, is out of sight. Contact with an increasing number of people brings a sense of individual impotence which weakens our sense of personal responsibility. We tend to become overwhelmed by the immense range of our problems. To find a solution which can do justice in one sphere without doing injustice in another becomes so difficult that we tend to sit back and leave redress to the conscience of a committee or the tardy movement of a Ministry.

## On Keeping Faith

To keep faith with ourselves and with others of like mind is now no easy thing. If you believe that people are always of greater significance than things; that human needs rather than profit motives

should provide the incentive for technological advance; that the intentions of any society are shown by its performances, not by its promises; that institutions have no sanctity other than that of useful service; that democracy is a way of life as yet imperfectly realized—then you are bound to think in terms of the future and dare not owe too much loyalty to the past. Interpreted in terms of the realities of daily life, these are explosive ideas which may shake the foundations of society.

When, therefore, you come from generally accepted progressive principles to their particular application, particularly if you eschew platitudes and try to think out each problem afresh, you are likely to meet with incredulity and hostility, even from those who used to think of themselves as your brother progressives. Yet it is precisely this kind of thinking which most needs to be done at the present time. We must be prepared to challenge both the established power of vested interests and the inertia of our own thought.

## A Function of Conferences

Since we live in a period which is both rich in opportunity and gravely discouraging to the sense of individual responsibility, we need more than ever to meet in groups to discuss our problems, propound solutions, formulate policies, and find a basis for common action. Members who have a habit of going to holiday conferences think of them as a means of intellectual stimulus and a renewal of friendly association. But they give also an opportunity for the kind of fellowship which maintains our educational morale and enables us to continue to bear witness to progressive ideas and ideals in places where they are not merely unwelcome but may be actively resented.

It is difficult, if not impossible, to work out our salvation in isolation from each other. Our problems partially result from particular forms of social living. They demand for their solution changes in community life and organization. The most clear-sighted of us have a partial view of truth, based upon a necessary limited experience.



when in honesty and humility meet to pool our experience and as we remove, to some extent, limitations. Our common search after truth enlarges our vision, clarifies our ideas, and strengthens our determination.

This is the greatest of the values of the conferences recently held by the E.N.E.F., which were planned as centres of discussion from which collectively acceptable framework policy could emerge. But we need to remind ourselves that only where we see a principle clearly can we embody it in a satisfactory and workable policy, and that adequate discussion is necessary before collective wisdom can properly operate. Moreover, we must be careful to distinguish between the areas within which our experience and knowledge justify us in propounding a policy, and those in which we need collectively more information before our judgment can be sound.

#### The Technique of Conferences

During the past three years the E.N.E.F., both singly and in association with three other bodies, has conducted a number of conferences differing in aim and method to such an extent that they may be regarded as valuable experiments in the technique of adult education.

**Bedford, 1942.** Dr. H. G. Stead was the presiding genius of the conference held at Bedford in 1942, which broke new ground as far as conference arrangements were concerned. It met to discuss the reconstruction of education and, without the usual list of prominent speakers, attracted a large number of educationists who were divided into 'Commissions,' to discuss various aspects of reconstruction. A competent group of students came to act as reporters to the commissions, which dealt with the Nursery and Infant stage, Primary stage, Secondary stage, Education and Industry, Adult Education, and Administration.

Dr. Stead's faith in the validity of pooled experience was amply justified, but it was evident that sufficient time had been allowed for the presentation of Group reports to the main body of conference. When these were published in *The New Era*, therefore, they could be represented only as the opinion of a majority in a particular commission, since general agreement was not aimed at in the

arrangements. The success of this 'preliminary run' was largely due to two factors: first, that members tended to join a commission dealing with a department of education in which they had *experience against which proposals could be tested*; and second, that a large number of relevant reports had been summarized by Mr. Hamilton and previously circulated to conference members, who met, therefore, *with a large measure of common ground prepared*. Much was owed also to Mr. Ian Michael's able editing of the commission reports before publication.

**Wem, 1943.** In the summer of 1943 the Wem Conference decided to abandon its prepared programme and devote itself to a consideration of the White Paper on 'Educational Reconstruction' which had appeared a few days before conference met. Here the significant point was that conference had *a printed text to form the basis of its deliberations* and this made *a timed programme possible*. Group chairmen and reporters were appointed and, instead of each group dealing with a different topic as at Bedford, all the groups discussed the same sections of the White Paper and presented their group reports to the whole conference at the end of each day. Ample time was left for general discussion and debate upon points of difference. The Conference Chairman, Mr. David Jordan, undertook to write a general *conference report* which was submitted on the last day of conference and approved *in the exact form in which it was published*, under the heading 'Educational Reconstruction.'<sup>1</sup> This was a considerable advance on the Bedford method and it was made possible by the definite text to be discussed, the smallness of the groups of 12 to 15 members, and the allocation of sufficient time for meetings of the full conference.

**The Joint Conferences—Nottingham and London, 1943.** Nottingham at Easter 1943 saw the first of a series of three joint conferences held in conjunction with the Nursery School Association, the National Froebel Foundation, the Association of Teachers in Training Colleges and Departments of Education and the New Education Fellowship (International). At Nottingham we discussed education in China,

<sup>1</sup> *The New Era*, September-October, 1943.

Norway, the U.S.A., and the U.S.S.R. The specialist nature of the topics, and the lack of knowledge and experience in these particular fields of the conference personnel, made us largely dependent upon speeches by representatives of the countries concerned. The main theme developed by the speakers was the historical, sociological, and economic background of their educational systems, which it was hoped to compare later with other countries and with our own. Discussion groups were held, each group devoting its attention to a particular country; but the discussions tended to be of a rather desultory character, though group reports were prepared and read to the whole conference.

The second series was held in London at Christmas, 1943, and considered education in Czechoslovakia, France and Poland. In this conference a similar technique was followed as at Nottingham, but an attempt was made to overcome some of the discussion difficulties which the earlier conference had revealed. Three rather large discussion groups were planned, under the chairmanship of Mr. E. W. Woodhead, Miss Dymes and Mr. David Jordan. Each group dealt with all three countries in order to assist comparison, and experts from each of the countries, as well as some of the main speakers, attended the groups, to give further information and to answer questions.

These groups were concerned with extracting information from a few individuals, rather than in pooling ideas and formulating policy but the variety of view point of our foreign friends made them full of interest and extremely valuable. Group reports were read to the conference, but their value depended upon the capacity of individual reporters to select relevant points and merge them into a coherent and significant form.

**Bangor, 1944.** The Summer Conference of 1944 was able largely to follow the technique developed at Wem in the previous year. About 120 people met to consider the McNair Report on the Training of Teachers, under the chairmanship of Miss Catherine Fletcher. A timed programme was again possible, with groups working on similar material. Group reports were presented to the whole conference and were embodied in a



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general conference report by Mr. Wynburne, which was published substantially, though not absolutely, in the form in which it was submitted to conference. One new departure at Bangor was a general meeting of conference to hear an exposition of the merits and demerits of alternative schemes for the grouping of training colleges, which were afterwards discussed by the Groups. This would seem an excellent idea where the knowledge and experience of the members is not sufficient to form a basis for sound judgment, especially where the exposition is intended to provide the necessary background of knowledge rather than to influence the final decision.

**Conclusion.** This brief analytical account of some of our recent conferences shows that we have a record of experiment of which any organization might be proud. Members who have taken part in extensive group discussion know how the group gradually builds up its sense of unity and purpose and how valuable an apprenticeship in methods of democratic discussion these conferences provide. Careful planning is essential to success; the purpose of the particular conference needs to be clearly defined, so that the appropriate technique may be devised and used. We need to distinguish clearly between conferences designed to formulate a policy and those intended to stimulate ideas and increase knowledge in a field in which further

experiment and experience is necessary before the policy-making stage can be safely reached.

#### An Appeal

It has been suggested that we should publish some articles on various aspects of Curriculum Reform. The Editor would like to receive short accounts from our members of work they have undertaken at any stage of education which shows freshness of treatment or approach.

#### A Review

*Education Handbook, Number 2. Edited by E. W. Woodhead. Jarrold, 5/-. In Education Handbook No. 2 Mr. Woodhead has gathered together an entirely new team of contributors, as able and as varied in their major interests as those who successfully launched Education Handbook No. 1. Nothing better calculated to bring about an informed public opinion on current educational problems has been published in 1944.*

H. C. Dent analyses the social forces which tend to spread disunity, and shows that educational advance is the first step towards real social reform; Canon Cockin is commendably cautious on the Agreed Syllabus in Religious Education, and makes the best of the case for the retention of denominational control over teacher training; J. A. Lauwerys sets out proposals for a radical reform of the Curriculum of Secondary Schools; and Kenneth Holmes has an outstanding article on Art in Education and Industry.

Special mention should be made of Dr. Ralph Crowley's statement of the needs of the various classes of children who should have 'Special Educational Treatment' and of H. M. Burton's 'Village School to Village College' in which it is pleasing to find a recognition of the importance of the home to the younger generation—we are tending, perhaps, to assume too readily that the only alternative to the Youth Club is the street or the pub.

The Handbook also contains articles by J. A. Wolfenden, David Evans, H. W. Howes, Professor Cavenagh, Lady Simon and John Newsom, and concludes with a useful summary of Education Proposals since August, 1943. We commend it without reservation and trust it will be read with the critical consideration it deserves.

David Jordan

## Branch Reports

*Derby.* Our next Parents' Conference is to be held on March 3rd, the subject being, 'What I should like to see in the new Secondary Schools'. In the first session we are having a mother, a father, a schoolboy and a schoolgirl to speak, and after tea the views of the people who receive the children from school will be given. The Postmaster for Derby and an employer from the L.M.S. are speaking, also, we hope, a representative from the Universities. The Chairman of the Education Committee is taking the Chair.

M. Lingard

*Reading.* A series of fortnightly discussions on 'The Film in Education' has been carried through by the group this autumn. The series was designed to acquaint teachers and youth leaders with the film as an art in its own right and with its possibilities as an educator, with a view to its better and more extensive use in the schools and clubs in the town.

The open meeting was addressed by Oliver Bell, Director of the British Film Institute. He dealt briefly with visual aids as a whole, outlining the field in which the film was supreme and those fields in which other forms of presentation were preferable. He drew attention to the importance of remembering that a film was highly selective and that the realism suggested was often

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violently untrue—a thing of some importance when it is remembered that the 'Pictures' carry far greater conviction to far greater numbers than any other artistic medium. In the discussion it was pointed out that the distinction between entertainment and education was false, the real distinction being between amusement and instruction, of which the former was the more important as it dealt with the emotions.

The second meeting was devoted to The Instructional Film and was introduced by W. A. Smallcombe, the Curator of the Museum. He emphasized that the haphazard display of films in school to all and sundry, 'just while we have the chance of showing them', was educationally harmful; that something should be known about a film before ordering and that its showing should be an integral part of a complete course in the subject it was illustrating. He emphasized too the need for Regional Libraries with catalogues and the B.F.I.'s Monthly Bulletins. The talk was illustrated with instructional films in Botany and Historical Geography.

This meeting was followed by one on the 'Impact of the Commercial Film on the Minds of Young People', and was introduced by F. V. Merriman, Director of Education for Reading. He pointed to the extreme commercial supremacy of Hollywood which, by means of every device of persistent and superlative advertisement, boasted its dubious moral, social

and artistic standards on a not very discriminating society. News Reels were little better. They encouraged a safe, traditional state of mind and were often marred by crudely facetious commentary.

The fourth meeting was devoted to a study of the Documentary and was opened by F. H. Grimbleby of the Faculty of Agriculture at the University. He showed that documentary films were those which gave an authentic account of a social and scientific happening though there was often present a prophetic and propagandist element. This last tended to defeat some M.O.I. films even before presentation since their faithfulness and accuracy were suspect. The talk was illustrated by 'Mediaeval Village' and 'The Smoke Menace'.

The last meeting to date was on The Entertainment Film and was opened by G. D. March, Headmaster of Pendragon Hall. He emphasized that the entertainment film was the real educational film since its appeals were mainly emotional, were constantly reiterated and reached enormous numbers of people; this being so, it was the value content rather than the factual content that was important. In the past, the Church had been the repository of values but it had lost its influence to the cinema and since film values were usually trivial and often false, the entertainment film was both the headache and the opportunity for teachers and youth leaders. The speaker mentioned Film Appreciation as a necessary study but

showed that film making was an essential part of such a study. This was illustrated by 'The Empty Chair', a film made by a group of thirteen-year-old children.

The final meeting will be on December 12th and will be devoted to a discussion on future action.

G. Dennis March

### Forthcoming Conferences

Liverpool: February 17th, Sir Arnold McNair, Vice Chancellor, Liverpool University. 'Some Remarks upon the Teaching Profession and the Schools'.

Derby: March 3rd, A Mother, a Father, a Schoolboy, a School-girl and an Employer. 'What I should like to see in the New Secondary School'.

Ipswich: March 17th, Mr. J. A. Lauwerys, Reader in Education, University of London. 'What Should We Teach?'

Conferences are also being arranged in Kingston (on the Curriculum), in Norwich (on 'Re-education of Nazi-trained Youth') and in Brighton (on 'Reconstruction in Education and Town Planning') during March and April.

Easter: April 3rd to 6th, City Literary Institute, Drury Lane, London. 'The English Educational System' (third joint conference with N.F.F., N.S.A. and International N.E.F., 'Towards an Integrated Education').

Summer: August 15th to 22nd, The Training College, Hull. 'Content and Method in the New Secondary School'.

Further particulars about the E.N.E.F. may be obtained from the Organizing Secretary, 74 Earlham Road, Norwich. Editorial communications should be sent to the Editor, 20 Dorchester Avenue, Palmer's Green, London, N.13.

## International (N.E.F.) Notes

### Children's Communities

The first of a series of monographs published by the International Headquarters is now available. It deals with four different experiments in children's communities, each with its own peculiar problems to be solved. Three of the articles have already appeared in the October 1944 issue of the *New Era*. The first, 'The Problem of Homeless Children', by D. W. Winnicott and Clare Britton, is a valuable account of the running of hostels for evacuated children who have, for various reasons, not settled down

in billets. In the second and third, C. Vulliamy and W. David Wills make important and practical contributions to the question of self-government, or as Mr. Wills prefers to call it, 'shared responsibility'. Minna Specht's article, 'Education for Confidence—A School in Exile', a vivid description of the tribulations of the staff and children of the Walkemühle International School, can hardly fail to inspire with new hope and confidence all who fear the after effects of the bitter experiences undergone by the children of war-ravaged Europe.

The booklet concludes with an illuminating commentary by G. A. Lyward, and no one who expects to work in children's communities after the war should be without a copy, obtainable from the above address price 1/2 post free.

### CANADA—

#### United States Committee on Education

The first meeting of the newly established joint Canada-United States Committee on Education was held in Niagara Falls, Ontario, at the end of 1944. Distinguished

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educationists from both countries took part in the deliberations, and members of the N.E.F. will note with satisfaction that Charles E. Phillips, Professor of History of Education, Ontario College of Education, who is Chairman of the N.E.F. in Canada, is a joint secretary of the new committee. Statements issued by the meeting stressed the importance of regarding co-operation between the two countries as an active process, not to be regarded as a *fait-accompli*. It was pointed out that the Committee, far from advocating a continental isolationism, looked forward to the next step of establishing a close three-way co-operation in educational matters among educators of the United States, Canada and Great Britain, and ultimately, world-wide co-operation in education.

One practical suggestion recommended a survey of text books, etc., in history and other social studies with a view to improved treatment of matters of mutual concern to the two countries.

#### U.S.A.—

##### American Education Fellowship

Our section in America reports that a new series of radio programmes is to be inaugurated in thirty cities throughout the nation. The purpose of the broadcasts will be to acquaint listeners with the principles for which the organization stands and to enlist community participation in A.E.F. activities.

North Carolina has become the first Southern State to eliminate the differences in salaries of Negro and White public school teachers. The State Board of Education approved the plans at its June meeting. In 1940, the Fourth United States Circuit Court of Appeals held that differences in teachers' salaries based on race are discriminatory and in violation of the Constitution. Since this judgment was given, many Southern Negro teachers have brought court actions in an effort to obtain equal pay with their white co-workers.

##### New Experiments in American Colleges

The School of Education at New York University is carrying out investigations aiming at a fundamental reorientation of American educational programmes. Taking as its tenet that the most vital and significant weakness of present-day

democracy is the failure of the non-material culture involving social ideas, ideals and practices, to change along with the development of science and material civilization, it has set itself a formidable task of research. This is to determine what are the attitudes, stereotypes, moves, institutions, etc., that prevent the realization of the democratic ideal, and to develop an educational programme which will eliminate undesirable attitudes and encourage favourable ones. Several research professorships are being founded.

Two colleges, Cornell and Rollins,



Teach  
children

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*See that they always do it  
and set a good example  
by doing it yourself.*



1. At the kerb **HALT**
2. **EYES RIGHT**
3. **EYES LEFT**
4. **EYES RIGHT AGAIN**  
*then if the road is clear*
5. **QUICK MARCH**

*Don't rush  
Cross in an orderly manner*

are making significant changes in their programmes. These changes aim at the formation of personal courses fitted to the student's need, rather than the adaption of the student to an existing standardized course.

#### AUSTRALIA—

##### Queensland New Education Fellowship

An educational conference was held last August by the Queensland section of the New Education Fellowship. Nine sessions were held over a period of three and a half days, and were attended by about 5,000 people. Topics dealt with at the various sessions included Teacher Training, Adult Education, Training in the use of Leisure, the Place of Art in Education, Music and Physical Fitness. An exhibition of hobbies, handicrafts and art was held, in which numerous educational bodies co-operated, including the Army Education Service, Boy Scouts, Girl Guides, Queensland Art Society.

Amongst the speakers, Professor Kyle, professor of philosophy at Queensland University, showed how the education system had lagged behind social changes, and schools had become information shops and Teachers information mongers.

##### Les cours du professeur Wallon

Jeudi 18 janvier, le professeur Wallon a fait, en présence de nombreux instituteurs, une conférence sur 'L'Ecole et la Nation'. Le professeur Wallon, après trois ans, de silence imposés par les Allemands, exclu de l'université par le gouvernement de Vichy, a repris son cours au Collège de France. Il étudie cette année les 'étapes psycho-pédagogiques de l'enfant', aboutissement de trois ans de réflexion et de recherches. Ce cours, dont l'accès est libre, comme tous les cours du collège de France, s'adresse non seulement aux psychologues de l'enfance, mais à tous les éducateurs.

Reviews of *Child Guidance* by W. Mary Barbury, Edna M. Balint and Bridget J. Tapp (Macmillan, 7/6), and of *Guidance and Personnel Services in Education* by Anna Y. Reed (Cornell University Press, Oxford University Press, 28/-), and of other books have had to be held over for lack of space.—ED.



# Directory of Schools

## FRENSHAM HEIGHTS FARNHAM . . . . . SURREY

*Headmaster :* PAUL ROBERTS, M.A.

Frensham Heights is a co-educational school containing at present 105 boarders and 45 day pupils equally divided as to sex and equally distributed in age from 7 to 18.

The school stands in a high position in 170 acres of ground and is exceptionally fortunate in its accommodation and equipment.

Fees : 144 guineas per annum inclusive

About three scholarships are offered annually

*For particulars apply Headmaster*

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Junior School 5 to 11 years  
Senior School 12 to 19 years

The School is situated in beautiful and peaceful surroundings where the girls are able to enjoy an open-air life. A high standard of scholarship is maintained and at the same time an interest in creative work is developed by the practical and theoretical study of Art and Music. There are weekly discussions on World Affairs and more intensive work on Social and International problems is done by means of voluntary Study Circles.

**Apply to The Secretary.**

## DARTINGTON HALL TOTNES DEVON

*Headmaster :* W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

Fees : £120-£160 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

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*Principal :* ELEANOR URBAN, M.A. (Oxon.)

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EXPERIENCED Froebel Teacher, aged 36, wants interesting post requiring initiative. Free September, 1945. Box No. 284.

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UNIVERSITY OF LONDON. School of Slavonic and East European Studies. Summer School, 1945. The School of Slavonic and East European Studies will hold a Summer School in Slavonic and East European languages at Lady Margaret Hall, Oxford, from 28th July to 25th August, 1945.

*Fee:* for resident students, £6-6-0 per week; for non-resident, £3-3-0 per week. Early application is desirable, to the Secretary, School of Slavonic Studies, 15 Gordon Square, London, W.C.1. (EUSon 1440).

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# THE NEW ERA

## IN HOME AND SCHOOL

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## The Growth of Democracy in China

by Chun-chan Yeh

IN the eighteen fifties, when democratic government based on popular election was the most usual form of government in most of the western countries, China was still an absolute monarchy. People had no voice in the government. Their only obligation was to pay taxes. Once taxed, people had nothing to do with the Imperial Court, and *vice versa*. This kind of relationship could have gone on indefinitely, had China been left alone with her people working hard and peacefully in the mother soil earning a scanty living with their bare hands, and with their rulers living comfortably and leisurely in the Imperial Capital. But this practice had to be discontinued when China stepped into the modern world as a member of the family of nations.

During the latter part of the last century the Imperial government of the Manchu dynasty had a lot of troubles with Western Powers, which came into this Celestial Empire both with gunboats and with steamships heavily loaded with machine-made goods. Through sheer ignorance of modern statecraft and diplomacy, the age-old government handled the newcomers so awkwardly as to have to resort to arms in order to settle disputes. But the government was merely an organization of taxation, detached from the people themselves. How could it fight wars with foreign powers? Each conflict naturally resulted in the total defeat of the Manchu rulers. Defeat unexcep-

tionally brings in its wake unequal treaties and heavy indemnities. The government itself could never produce anything. The indemnities, therefore, fell on the shoulders of the people in the form of heavy taxation. The people began to worry, and therefore began to ask why?

The inquiry into this very question led to the motive of revolution. In 1911 the revolution broke out. It succeeded, overthrew the old Manchu government and established the Republic of China. The republic, according to Dr. Sun Yat-sen, leader of the revolution, should be based on three things: national unity, people's rule and economic prosperity for the whole nation. Of these three things 'people's rule' seems to be of greater importance. Because without their rule the government can hardly be said to be a people's government, and therefore is not supported by the people. A government without people's support, according to Dr. Sun, can never be efficient and capable enough to carry out the programme for national reconstruction.

But the Chinese people in the past had no experience in political activities, ruling having always been the private affair of the imperial family. In order to have real democracy, Dr. Sun believed that people had to be educated for it. Therefore he worked out another programme according to which the task of revolution is to be divided into three stages: military stage, stage of political

tutelage and constitutional stage. In the first period the sole job of the revolution is to exterminate all the feudal forces and war lords. In the second period Koumintang (national party, which started the first revolution and is now under the leadership of General Chiang Kai-shek) is to rule the government and carry out the task of educating the people for democracy. In the third period when the people are capable of democracy, the government is to be constitutional with the National Assembly representative of the people, as the highest authority; and Koumintang should retire as a ruling party.

The military stage was over with the conclusion of the second revolution in 1927, which, under the leadership of General Chiang Kai-shek, exterminated all the warlords. But the stage of political tutelage has since persisted. Koumintang has since been the only legal party and ruling body in the government. However, the war with Japan broke out in 1937. The exigencies of the war required more support from the people and closer relation between the government and the people. So in 1938 People's Political Council was formed. It may be regarded as a preliminary parliament in that it represents people from various walks of life. But unlike parliamentary members, the representatives are nominated by the government and elected by Koumintang. During these eight years of war this body has been the sole link between the government



and people, and has rendered valuable service in criticising and encouraging the government.

During these long years of fighting the Chinese people who have carried it on unflinchingly, have not only learned a lot in the way of military techniques, but also in the way of politics. They have been feeling that they are now capable of democracy; and have really been demanding the immedi-

ate inauguration of people's rule. In view of this development, General Chiang Kai-shek, president of China, has declared recently that National Assembly is to be convened from 12th December of this year. It will be a very important assembly in China's modern history, because it is to work out a constitution which will be the basis of China's democracy. Certainly it deserves the attention of the world,

as China is a country of over 7,000,000 sq. miles of territory and 450,000,000 of population. But at the moment what deserves still more attention is the machinery by which the representatives to the Assembly are to be elected.

[This article was planned as part of a series on democratic developments in China, U.S.A. and U.S.S.R. See *New Era*, November and December, 1944.]

## A World Order and Patriotism

David Mitrany, Ph.D., B.Sc. (London)

**Professor in the School of Economics and Politics, of the Institute of Advanced Study, Princeton, New Jersey; Adviser on International Affairs to Unilever and Lever Bros.; Author of the pamphlets 'The Road to Security,' 'A Working Peace System,' etc.**

AT the heart of the general problem of the establishment of an ordered world lies an obstinate confusion between patriotism and the necessity for international action. There is no need to insist that our generation is at a crossroad. With their economic and cultural life so shaken, men's deep-rooted attachment to their own countries is the mainspring of the immense energy required for reconstruction—and yet we are baffled by what seem to be the counter-claims of internationalism. The trend of our times is to heap upon each national state new functions which oblige it to assume new authority; and yet in some respects the authority of national states must be merged if society is to survive.

We are torn between two separate loyalties. They seem incompatible because of some confusion in our minds; but this confusion must be resolved before we can move forward to make practical arrangements for the organizing of the world.

Our times are shaped by currents which gathered strength and came to a head in the nineteenth century. These currents were both cultural and material. The break up of the old Empires of Europe took place under pressure of nationalism. This trend was historically and ethically sound and legitimate. It sprang from the same roots as did the respect for the individual. The recognition of the rights of individual personality turned men from being the subjects to being the citizens of their national states, and at the same time and as part of the same

movement, subject nationalities began to demand self-government. Yet this very movement for independence was accompanied by a development of interdependence, both in the form of the division of labour and of the greatly extended exchange of goods and services. Thus the splitting up of cultural groups went hand in hand with a process of tying up the nations into greater unity.

If we accept both currents as valid and legitimate then our first task is to reconcile cultural diversity with the inescapable demands of international co-operation. Our problem is to integrate the world materially to the common benefit of all, without overlaying individual cultural differences.

One of our main difficulties is that hitherto our idea of authority has been linked in our minds with that of a territory, and we find it difficult to dissociate authority from geography! Yet if we look at a map of the world from the point of view of the social and economic day by day doings of mankind we shall see not a fixed pattern of frontiers but a widespread and complicated web of interests, crossing all frontiers.

We do harm to the problems of international organization by putting out heavenly blue prints for the total amalgamation of mankind. Let us organize those things that *have* to be organized internationally, either in order to avoid conflict (*e.g.* aviation) or to increase the amenities of life. If we set to work in this way, a wide field can be left for the expression of the individuality of groups. It is much easier

to persuade people to accept concrete services than to accept abstract theories.

Take for example certain very important achievements in the U.S.A. The T.V.A. introduced a new dimension into the constitution, which had laid down careful relationships between the Federal Government and the forty-eight states. Under the workings of the T.V.A. certain things in no fewer than seven states *had* to be organized on inter-state lines. A new administrative dimension was thus created that had not been reckoned with in the constitution.

Take again certain arrangements between the U.S.A. and Canada, not only in the realm of production such as the Agricultural Board, but in such enterprises as the Alcan Highway which is being constructed under joint administration of the two countries (even though most of the labour is American, on account of Canada's war-time manpower situation). These arrangements have been made for the attainment of strictly practical ends, to the benefit of both participants, and in no way infringe Canadian sovereignty or her place in the British Commonwealth.

Practically all united nations' war-time organizations are of this sort, and we are moving towards the setting up of similar organizations in the post-war period. U.N.R.R.A. is a temporary measure; but agriculture as first discussed at Hot Springs and finance at Bretton Woods are hopeful beginnings. Over civil aviation we have been so far less successful, but the common man



knows that agreement here is absolutely essential to his future security.

We are witnessing the organic growth of functional bodies who by the very nature of the problems they set out to solve are bound to work on an international plane. Can this be done indefinitely without the setting up of an overall controlling body? Ultimately probably not, but I think we are wise to start by setting up *ad hoc* bodies working in defined and necessary fields, all of which aim either to avoid conflict or to improve services. Pre-war international organizations such as the International Labour Office and the League of Nations Secretariat seemed to be moving on the same lines but there were fundamental differences. The League Secretariat and the I.L.O. set themselves no tasks which requiring planned activities which could overrule divisions between the nations. They had no machinery for so doing. At Dumbarton Oaks the nations set out to plan such machinery. We need flexibility in these new autonomous executive bodies. It is obvious that we cannot control agriculture from a central body and that such a body can only be advisory. But as regards finance, at Bretton Woods we were engaged in both policy-making and executive-planning, and as regards aviation and shipping something rather in the lines of the L.P.T.B. may be devised—a departmental organization with tasks of its own, working on an autonomous basis. Our outlook on these matters is rather hazy, but it is obvious that none of these bodies can move in advance of the wishes of the nations who comprise them.

Between the wars the leadership of most international organizations was timid and their work therefore very dormant; but the I.L.O. under the leadership of Albert Thomas took over something of his own dynamic and enthusiasm. Three things are essential if these new bodies we are setting up are to function successfully: leadership, high quality in the personnel working in them, and popular support, i.e. that the peoples of the world should look on their doings with a friendly eye.

Of these three essentials, the one which most concerns educationists is the quality of the personnel. This

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must be varied nationally but demands a high standard of individual qualification. The setting up of standards of qualifications and of standards of technical training for the posts could be usefully done by an international education office. The national constituents of each organization cannot be formalized, and this necessary variety may help to solve some of our difficulties, because no one nation is qualified to take the lead in all fields. In Oil, the majority of specialists will be drawn from the U.S.S.R., the U.S.A. and so small a country as Rumania, whereas the technicians of Norway could be expected to play a large role in shipping and probably a dominant role in whaling. The crucial qualification of each individual worker will be his knowledge and expertise. Certain general standards of technical qualifications will have to be laid down, and this will not be easy because of the great differences between the nations, as regards educational budgets and standards of technical training. Yet if an international education office can secure the acceptance of standards of professional qualification it will have

done a great work both for the individual nations and for the competence of these international bodies. The selection of personnel should be done by international panels of chemists, engineers, etc., not by the individual governments.

We want therefore an international education office not of the old kind, which was a mere secretariat, but with means and powers to do certain definite things; for without a standardised training of personnel and a selection of candidates made purely on the grounds of their individual competence we cannot hope to establish international organs which will function effectively. We want an educational Lend-Lease, not mere discussion, and we want the highest possible technical qualifications and a genuine sense of devotion to work of this international kind—without each employee's having to surrender attachment to his own country. There will be enormous opportunities to foster enthusiasm for international service alongside a love of country, for there is no good chance of cultural advance unless efficient international arrangements can be made in the spheres that must be run internationally.



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# Nationalism and Internationalism in Education

A. Lauwerys

Reader in Education in the  
University of London

A LONG-STANDING illusion has misled men into the belief that the salvation of the world can be brought about simply by the conversion of single individuals. The complementary error was propagated in the early eighteenth and nineteenth centuries by the Encyclopædists in France and by such men as Godwin and Paine in England. Salvation was to come through the transformation of political institutions and through the abolition of certain offices (*vide* the English 'Death to Tyrants and Kings'). A hundred years of experience and a more enlightened psychology has taught us that both these views are incomplete. We now realize that human beings are, to a large degree, formed by the institutions under which they live, just as these institutions are themselves formed by the individuals of which they are composed. To achieve reform we must therefore operate at two levels simultaneously. The political and educational reformer play complementary parts. A particular case of this general proposition is to be found in the problem of international education. It is obvious that real peace cannot be preserved unless we build up new types of institutions at the international level. It is equally obvious that these new organizations will not operate vigorously and effectively unless they are sustained by an active and enlightened public opinion, nor unless the personnel that serves in them possesses the right outlook and the necessary technical skills. The two *idées maîtresses* of the modern world, concepts through which we form our impressions and evaluate our feelings, are those of nationalism, which tends to split mankind into separate and to some degree hostile groups, and of social democracy, which draws us together into a universal brotherhood. The first of these, the national idea, is of comparatively recent growth. True, in the middle ages one hears talk of 'nations', but nowhere before the sixteenth century do we find them actively functioning as political units. Even today, in the backward agricultural regions of Africa and the East the connotation of the word

'nation' is different from that with which European conditions have made us familiar. Now, it is certain that this national idea is not losing its force. Indeed, the very conditions of life in an industrial megalopolis increases its appeal to the atomized individuals cut off from their contacts with primary groups. To such, the national group may represent the only easily identifiable one to which they can attach themselves with emotional fervour. To cut them off from it might harm their personalities and damage their already shaken sense of security.

Nor need we too readily deplore the growth of the national spirit. Not only has the development of the modern nations established conditions which have made possible successful exploitation of the resources of the earth and a great raising of the standards of living everywhere, but it has been good for men to learn to extend their sympathies beyond their immediate surroundings and to look beyond the parish pump.

At the same time, we may well regret that nationalism so often expresses itself so aggressively. The example of the Low Countries and of Scandinavia shows that men can conceive of national greatness asserted in other ways than through military power or geographical acquisition. Is it hopeless to think that in time the Great Powers too may learn from their neighbours how civilized nations can and should assert their nationhood?

Let us turn now to the other great idea—that of social democracy. With us in Britain this idea found its birth in the economic circumstances of Anglo-Saxon village life. To this primitive pattern of living was added the Christian belief in the brotherhood of man, expressed in a universal manner through the Catholic Church. The modern form in which democratic and socialist ideas express themselves owes much to this background. There is about them something essentially supranational, and it is here we must look for a counter-force to aggression and militaristic nationalism. Just as we have learnt to respect diversity

among individuals, to be tolerant of idiosyncracies, to prefer reasonableness to force in personal relations, so we must attempt to follow the same rules of behaviour in the relationships between nations. Here too we shall have to learn that the welfare of all is the condition for the welfare of each. We shall have to learn that the ideals of social democracy can be realized either everywhere or nowhere.

Educationists and teachers can do much to foster the growth of such humane ideas and to extend the range of their pupils' sympathetic insight and imagination, even though the systems in which they work be rooted in a national tradition. It is of course important that they should do nothing toacerbate religious, racial, national or class conflicts. A serious attempt to abate these would necessitate a thorough review of the whole curriculum. Teachers both of history and of literature for example would do well to consider how far they are encouraging children to think of national sovereignty in ways inappropriate to an age of flying bombs and giant rockets. In addition, one should examine whether the general organization of the schools is well suited to educate children in the ways of democracy and to encourage a tolerance of diversity. After all, schools as we know them are institutions which we have inherited, largely unmodified, from an older and hierarchical social order. And, not least important, we should certainly pay much attention to what happens to children in their first five years. If, at that early age, their experiences are such as will make them anxious, frustrated, aggressive, timid, or unfree adults we shall get the kind of world which such persons must create.

It is easy to suggest many other means by which we might hope to provide for our children a type of education suited to an interdependent world. Exchanges of teachers and students, learning about effectively functioning international organizations such as the Red Cross and the Post Office, the study of foreign cultures are all clearly valuable. We might even ask



whether it would be well to adopt a new world flag or other symbol, and to have at regular intervals appropriate pageants or ceremonies. But all these are matters of detail and will suggest themselves when we have grasped completely the central theme. The human experiment is as a whole going well. We have learnt to master and utilize the resources of the earth so that

now, for the first time, we can feed and clothe and give shelter to every inhabitant of the world and we could protect them from most diseases. We could open wide the gates of freedom and happiness to all men everywhere. All this and more we could do if only we could learn that all men are brothers. But we are divided into mutually competing groups, struggling

against rather than helping one another. We must learn to see further than we do. Just as we have learnt to see beyond the family to the local community, and beyond that to the nation, so now we have to learn to think beyond the nation while embracing it. We shall have to think on a planetary scale or our civilization will perish.

## A Training Course for Students Preparing to Work with Children 2 to 5 years of age<sup>1</sup>

F. I. Serjeant

University of London, Goldsmiths' College

### How Students are Selected

SOME students come up to college with the intention of taking a course of training as nursery teachers; others decide to do so only after they have had some experience in working with children from 5 to 8 years of age. Those who come up with the intention of taking the nursery course come from two sources. The first group have usually had some experience as teachers and may be university graduates. In this group are people of wide social experience, some of whom come from overseas in order to take the training and return to their own countries to help in the development of nursery schools and centres.

The second group are ordinary two-year college students. These latter are at present required to devote their first year at college to the study of the requirements and methods of teaching children from 5 to 8 years of age and to carry out at the same time a certain amount of academic work. In present circumstances the whole group of nursery course students has necessarily to be limited to about a dozen.

Two-year students who wish to specialize in nursery work during their second year are expected to spend not less than two weeks in a residential nursery school and two weeks in a children's ward or hospital during the long summer vacation which separates the first

and second year periods of college life. A direction schedule for work and child study is given to each student, to guide her activities in both nursery and hospital. A copy of the appropriate schedule is sent to the nursery superintendent and to the hospital matron when application is made for a student to work under them.

These schedules are intended to guide beginners in their work, but students are also, of course, very willing to carry out other work that is helpful to the community, under the direction of superintendent, matron or ward sister.

### The Approach to Residential Nursery Schools and Hospitals

It is not difficult to gain permission for students to work in residential nursery schools. (Before the war they used to accompany children to their holiday centres.) Their presence in the nursery allows for holiday rest to be given to permanent workers in the school. A contact once made with a nursery is usually maintained for years. If an individual student knows of a satisfactory nursery near her home she may work there, provided she lives in residence during the period and not at home.

The approach to the hospital is made first of all by the intending student, who enquires as to what children's wards or hospitals there are near her home. In many cases she has a sister or friend already at work in a hospital. The address of the hospital is then handed to the College Tutor, and an official letter is sent to the Matron. A student never approaches a matron herself in the first instance. If necessary, the

Matron will pass the letter on to her committee.

### Reports

On returning to college at the beginning of their second year, students hand in their own reports of their work in both nursery and hospital. These are taken into account when assessing the student's ability at the end of the course. A written report on each student's work is sent to the college by the Superintendent of the Nursery. The hospital Matron is not asked for a written report, for at present it is felt that she or the ward sister might find this a burden. The hospital period is of very great value, for not only do students learn something about sick children, but they develop a true sympathy towards the work of the hospital staff. Doctors frequently discuss child health with the students, particularly during their period in the Out Patient Department. Thus a sense of responsibility towards the school medical service is fostered.

### The Final Selection

Upon returning to college each intending student has a personal interview with the Tutor in charge of the nursery training course. During this interview the following are considered:

- (1) Her first year's work at college
- (2) Work carried out at hospital and nursery during the vacation
- (3) The Nursery Superintendent's report
- (4) The student's own attitude towards young children and her work with them
- (5) Her temperament and general maturity.

<sup>1</sup> Miss Serjeant has written at our request these notes on how she arranges the one-year course for Nursery School teachers at Goldsmiths' College. They are important not only because of the extension of nursery school facilities that the 1944 Education Act makes possible, but also in view of the likelihood that training will be required for workers in homes for homeless children. Such training should in our view include work with children in their own family situations on lines similar to those devised by Miss Serjeant.



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### The College Course

This consists of a considerable amount of practical work, together with lectures, discussions, individual tutorial sessions and a course of appropriate reading.

### Practical Work

(1) Each student is attached for the whole college year to a family in which there is at least one child under five years of age. She visits this family two or more times a week, and while there takes her place as an older member of the family, paying special attention to, and caring for, children who are under five years of age. At the same time she is expected to be friendly and helpful with older children within the family group.

During her visits, which sometimes consist of living in the home for a long week-end, she may carry out any or all of the following activities: taking younger child or children for walks, playing with them, bathing them and putting them to bed, helping to get meals and assisting in any way in which an older sister in a family would naturally do.

(2) Visits are also paid to (a)

Nursery classes and schools; (b) Pre-natal and welfare clinics; (c) Play centres, etc.

(3) A continuous period of about four weeks is spent in a nursery class, during part of which the student will take full charge of the group, just as she hopes to do upon leaving college.

### Lectures and Tutorial Periods

(1) A course of lectures on child psychology freely illustrated by students' accounts of the children with whom they are working

(2) A course of child hygiene

(3) Group discussions on child development

(4) Practical study of music, stories, rhymes, play material, apparatus and the organization of nursery life in general, e.g. meals, cloakrooms, healthy habit formation, etc.

(5) Physical development of young children and types of healthy activity

(6) Personal tutorial periods. Each student has a personal interview with her tutor at least once a fortnight, more frequently if she so desires. During this time reports of work done in the home are read,

problems discussed, play material suggested, and the child's all round development considered. Some comparison of Nursery School and home life frequently arises. The student's own reading is reviewed and suggestions are made for its development.

### Examples of Work with the Family

Many behaviour difficulties which arise in school are studied more fully and satisfactorily within the family group, thereby the student gradually becomes an understanding friend of the child. A few instances, particularly of the child's place in the family, which so largely affects his social adjustment at school, will illustrate this:

*B, a boy 3½ years of age, was frequently upset because his sister, four years older, was so much taller and more capable than he. He showed his distress in various ways, many of which might have been punished as acts of naughtiness. Both parents and student realized his problems, and the latter was able to help him to appreciate his own abilities so that he gradually ceased to compare himself with older and taller people.*



*K, a girl 4 years of age*, was the middle child, having an elder and younger brother. The elder was the object of his father's attention, the younger the adored baby of mother. Much co-operation was necessary between the parents and the student worker in order to help K. to find her true place in the family group.

*C, a girl 3 years of age*, had a brother of 9 who constantly sneered at her because she was small and could not do as he could. He snatched her toys and belittled her efforts to join in his play. This attitude of older brother to younger sister required much careful adjustment, but they did finally learn to play happily and sympathetically together.

*R, a boy 2 years of age*, had been most carefully trained so that at all times his behaviour was expected to follow a definite pattern. At intervals he broke down and terrible tantrums ensued. The mother did not at first realize the connection between temper tantrums and an over-strict training.

Parents are at all times most co-operative and sympathetic towards the work which the students are trying to do, and many informal chats take place between the college tutor and the parents, which are at least as valuable to the tutor as to the parents. Each student writes regular reports of her visits, and these are read and discussed at her next personal tutorial period.

### Theses

A thesis of some length is presented at the end of the session, as part of the final examination. The chief requirement is that the work should show evidence of real living with children and at the same time a degree of reading and study concerning child life. The subject of the thesis is frequently based on some problem of behaviour which has been noted within the family, but it is not necessarily confined to life in the home or to observations of one particular child. The following have been presented recently :

(1) The development of speech and use of questions by a boy aged 4-5 years

(2) Spontaneous imitations of everyday life by a girl of 3 years

(3) The picture interests of a brother and sister 5 and 3 years of age

(4) Variations in the development of two boys, 14-18 months of age

(5) Some differences in the life of children in a daily nursery class and a residential nursery

(6) The satisfactions and dissatisfactions of a girl of 4 years

(7) Causes of laughter in a boy of 9-14 months

(8) Anxiety and some apparent causes in a boy of 2-2.8 years

(9) Play material and its uses at different ages from 2-5 years

(10) The story interests of a group of twelve children 3-5 years of age.

### The Final Examination

This includes :

(1) Reports on long vacation work in hospital and residential nursery

(2) A thesis arising from some aspect of the life of children between birth and 5 years of age. These may include comparisons with older children. There must be proof of actual work with children as well as academic study

(3) A three hours written paper

(4) A satisfactory period of work in a nursery class during which full charge is taken of a complete group over a continuous period.

The Nursery Course for second year students of the College is taken concurrently with the regular two-year course. During their second year these students drop their more academic subjects, but they continue to take the regular course of training for Infants' Teachers as well as the Special Nursery Work.

The Nursery Course, as at present arranged, is intended to qualify these specially selected students to take posts immediately as certificated assistants in Nursery Schools, or to take charge of a Nursery Class.

Potential Superintendents should, of course, have further training or experience. Developments should be possible when the Training College course is extended normally to three years.

## International (N.E.F.) Notes

### ENGLAND

Mr. A. J. LYNCH. Members everywhere will be grieved to hear of the death in February of Mr. A. J. Lynch, J.P., one of the earliest members of the N.E.F. and a member of its Executive Board.

During the early years of the Fellowship Mr. Lynch worked closely with us. He was then Headmaster of the West Green School at Tottenham, which became known in many countries for its experimental work with individual timetables under conditions typical of a State elementary school. Later he became Chairman of the Tottenham Education Committee and of its Juvenile Court. At the beginning of the war he was elected Mayor of Tottenham. Later Tottenham became one of the badly

blitzed areas, but Mr. and Mrs. Lynch stayed through it all. A long life of hard work and service has come to the end he would have wished, for he died in harness.

### BULGARIA

Last month we announced with great pleasure that we had renewed contact with our N.E.F. colleagues in France. Now we have renewed links with Bulgaria. In March a party of representatives from Bulgaria came to the World Trade Union Congress held in London, and among them was Raina Sharova, a member of the N.E.F., bringing with her a letter from the President of the Section, Dr. B. Shanov. We learned that Dr. Katzaroff, the founder of the Bulgarian N.E.F., is now in

### International Headquarters, 50 Gloucester Place, London, W.1

Switzerland, where his married daughter lives. His house in Sofia was destroyed in a blitz. The N.E.F. magazine, *Svobodno Vazpitanie*, has continued, although underground. Its offices are at the same familiar address — Batcho Kirov 15, Sofia, and its assistant editor, Ann Tzanova, is still there. As in other countries, members of the N.E.F. are forming part of a Government commission set up to plan educational reconstruction. We send our warmest greetings to all our members in Bulgaria and hope it will not be long before we can meet some more of them.

The note that Raina Sharova brought with her was of rather special interest to us at Headquarters for, turning it over, we were surprised to find on the other



side an appeal for funds which Headquarters sent out in 1937 ! It was signed by Sir Fred Clarke, Susan Isaacs and Walter Laffan. After a long journey lasting many years the little document returns home and is now lying in its appropriate folder next to the last letter received from Bulgaria in 1940 !

## FRANCE

Our Deputy-Chairman, Mr. J. A. Lauwerys, will meet members of our French Section when he visits France early in April.

## Nationalism and Internationalism in Education

was the theme of a day conference held in London by N.E.F. Headquarters on 24th February. The morning session was chaired by Dr. Jiri F. Vranek (formerly at the Institute of Intellectual Co-operation, Paris, and now in the Czechoslovak Education office). The first speaker, Professor David Mitrany (Princeton, New Jersey) sketched in outline the work of some of the many international organizations now engaged on international projects. As the number of such organizations will increase he indicated the need for the schools to provide personnel that will be adequate for the task—persons aware of the significance of their work as part of a great effort towards world unity and peace.

Mr. J. A. Lauwerys followed with a rapid survey of the changing world and the problems before the schools in adapting themselves to it. Owing to shortness of time a good deal of the detail of this speech could not be filled in. Later on another conference will probably be called to come to grips with the practical problems involved.

In the afternoon a symposium was chaired by Sq./Ldr. A. K. C. Ottaway, R.A.F., to which the following contributed :

- Miss Marie Butts (International Bureau of Education, Geneva)
- Dr. O. Devik (Norwegian Ministry of Education)
- Mr. B. S. Drzewieski (formerly Secretary, N.E.F. Poland)
- Dr. O. Friedman (Czechoslovakia)
- Mrs. Margaret Cole (Fabian Society)
- Mr. David Jordan (Goldsmiths' College)
- Mr. Evan Davies (Director of Education, West Sussex)
- Mr. S. A. Mathiasen (American People's College, Tyrol)

# THE N.E.F. ROUND THE WORLD

## Representatives :

<b>AUSTRALIA</b>	
New South Wales	Mrs. C. M. McNamara, 27 St. John's Avenue, Gordon.
Queensland	Mrs. H. W. Herbert, 116 Dornoch Terrace, S. Brisbane (International Secretary).
S. Australia	Mr. R. Best, Waite Research Institute, Private Mail Bag, Adelaide.
Victoria	Mr. A. W. R. Vroland, 4 St. Edmunds Grove, Gardiner, S.E.6 Victoria.
W. Australia	Mr. J. W. Oates, 29 Norfolk Street, S. Perth.
Tasmania	Mr. W. Aston, Teachers College, Hobart.
<b>BULGARIA.</b>	
Dr. B. Shanov, Batcho Kirov 15, Sofia.	
<b>CANADA</b>	
Toronto	Miss Margaret A. Robinson, 371 Bloor Street West, Toronto.
<b>EGYPT</b>	
Sayed Pasha, 9 El Kirdasi Street, Cairo.	
<b>ENGLAND</b>	
Mrs. H. Clark, 74 Earlham Road, Norwich.	
<b>FRANCE</b>	
Dr. H. Wallon, 19 Rue de la Tour, Paris 16.	
<b>INDIA</b>	
Punjab	Mr. Dev Inder Lal, 44 Langley Road, Lahore.
Bombay	Mr. M. T. Vyas, New Era School, Hughes Road, Bombay.
<b>NEW ZEALAND</b>	
Mr. H. C. McQueen, Southern Cross Building, Brandon Street, Wellington.	
<b>NORTHERN IRELAND</b>	
Mr. W. McClure, 10 Malone Avenue, Belfast (International Secretary)	
Miss Olive Wilson, 115 Malone Avenue, Belfast.	
<b>SOUTH AFRICA</b>	
Cape Province	Chairman : Dr. W. B. Pienaar, Capetown Training College, Highbury Road, Mowbray, C.P.
Johannesburg	Mrs. G. Malan, 11 Belvedere Mansions, King George Street, Johannesburg.
<b>SOUTH AMERICA</b>	
Brazil	Dona Nina Celina, Ministerio de Educacao, Rio de Janeiro.
Colombia	Ana Restrepo, Ministerio de Educacion, Bogota.
Ecuador	Professor J. C. Larrea, Instituto Pedagogico, Quito.
Chile	Dr. Irma Salas, Avenida Suecia, 087, Santiago.
Paraguay	Senorita M. F. Gonzales, Chile 519, Asuncion.
<b>SWITZERLAND.</b>	
Dr. R. Dottrens, Troinex, Geneva.	
<b>UNITED STATES OF AMERICA</b>	
Mr. Vinal H. Tibbetts, American Education Fellowship, 287 Fourth Avenue, New York City.	

Dr. W. Viola (Cizek Art Classes, Vienna)

The day ended with a summing up by Mr. Wyatt T. R. Rawson, of Bryanston School, chaired by Mr. David Jordan, Vice-Chairman of the English N.E.F.

## The School and World-mindedness

'The school can help the student to become world-minded by inspiring in him certain desirable attitudes, among which are :

- (a) Sensitivity to the needs, interests and problems of other people
- (b) A feeling that every person, regardless of race or nationality, has inherent worth
- (c) Respect for the worth-while achievements of all peoples and a feeling of membership in a world culture
- (d) A fair, open-minded tolerance of other people's viewpoints and interpretations
- (e) A willingness to accept the compromises and make the sacrifices which may be necessary in order to further a better world society
- (f) A spirit of co-operation, responsibility and loyalty towards

individuals and organizations working for a world structure for peace

- (g) faith in education and the conference method as means of bringing about understandings which will lead to the settling of differences and the formulation of constructive policies.

Certain school practices will aid in the preparation of the student for world citizenship.

- (a) Democratic group living in the classroom and in student affairs
- (b) Courses on international understanding
- (c) Out-of-class opportunities such as forums, panels, dramatization and debates permitting students to practise understandings and attitudes gained in class
- (d) Study of the problem of an international auxiliary language
- (e) Teaching new geographical concepts
- (f) Making it possible for students to join organizations of an international character.'

(From Stanford University Workshop Report on 'Education for Peace and War'—Stanford University Press, California, U.S.A.)



# Two Soviet Schoolgirls<sup>1</sup>

By Antonia Shapovalova

INNA BOLSHAKOVA is quite tall for her twelve years. She is fair, and has hazel eyes. She is a pupil of class 5a of the Belinsky Moscow Middle School. After school we went to the teachers' room to have a chat.

'Tell me how you spend your day, Inna', I asked her.

'I get up at seven o'clock, wash and dress, and then have breakfast. After that I go over my oral homework, and if I need a map to check it I go to school a bit earlier. School finishes at one, and some days goes on till two in the afternoon. I'm an organizer of my class'.

'What's that? Is it something like a monitor?'

'Yes, that's it. The girls elected me. It's my job to get order in the classroom. We have our own daily wall-newspaper, and I have to see that contributors hand in their material on time. It is very popular. There are twelve newspaper correspondents in our class, those girls who write or draw well.

'Sometimes we collect presents for Red Army men and money for the Defence Fund or war orphans. Several times we collected books and sent them to the liberated districts.

'I often remain in school after classes to help backward pupils with their lessons.'

'Of your own free will?' I inquired.

'We have a rule that the brighter pupils help the weaker ones. I help Zoya Freilina with her English, as she finds it difficult. Other days I hurry home because I take music lessons.

'I haven't any particular ability for it, but Mother thinks that every cultured person should know music.'

'I suppose your Mother is anxious about you when you stay behind at school?'

'But I don't stay long. And Mother isn't home so early. She's finishing a History Faculty at the Teacher's Institute.'

'And who gives you your dinner?'

'Well, I heat it up myself.'

Before the war we used to have a maid. But now we do everything ourselves. Aunt Sonia, my Mother's sister, comes to help us out. She's a book-keeper.'

'That means you don't see your Mother often?' I asked.

'Why? Every day! She always asks me about my schoolwork and is worried when I get only "good" marks.'

'Your mother must be interested in your progress at school.'

'Too much so', sighed Inna. 'And papa too. He always signs my weekly report. But I see him only on Sundays. When I leave for school he is still asleep and when he comes at night I'm already asleep. But on free days or Saturdays I go to the theatre with him or with Mamma. Papa loves to talk in English to me, he knows the language well.'

'Tell me what you do after school.'

'I read. I love to curl up on the couch with a book', said Inna, smiling as if confessing to a weakness.

'And what do you read?'

'Travel books and adventure stories are my favourite. I liked Mayne Reid's *Headless Horseman*. I also like the Russian classics. Papa sometimes brings me books from the library where he works. At about four in the afternoon I go for a walk or skate in the courtyard. Then I do my lessons and have my supper. If there's any time, I read. Then I go to bed.'

'And have you no friends?' I asked having noticed that Inna had said nothing about friends.

'Of course I have! I'm friends with Fay Voronina—we sit at the same desk in class. We go for walks together; she comes to my house and I go to hers. I'm a young pioneer and head of my detachment. We get together at school on holidays, or on other important occasions. We have amateur art circles. Sometimes they give shows, and then we have good times.'

Fifteen-year-old Marina Rakhmanova is in the seventh grade of the same school. Her father works in the 2nd Auto-Repair Works, and her mother is a domestic worker.

'I am at school until two or three o'clock in the afternoon. Then I go home and prepare dinner, tidy up my room and do my homework. When Mother and Father come home we have dinner together. Sometimes I write something for our wall newspaper. My group issues this, and it hangs up in class.'

'And have you any other duties at school?' I enquired.

'I write for the general wall newspaper. And I'm member of the sanitary committee, which checks hygienic conditions of other classes, while ours comes under the observation of a different committee. Then I'm on duty to keep the children from raising a rumpus when they change classes.'

'And how are your studies coming along?'

'In general I'm considered a good student. But at the end of last quarter I received only a "satisfactory". For zoology we were told to draw a spinal column. My drawing was poor, so I didn't hand it in, and I was marked "bad". That pulled down my average to "satisfactory",' Marina explained in a genuinely grieved tone.

'Why didn't you hand it in? No one expects you to do masterpieces.'

'I regret it now. I also find mathematics difficult. But the girls help me. We are very friendly in class and I can always ask someone to explain a problem to me. Literature and history are my favourite subjects. I want to enter the Philological Faculty.'

'When have you time to read?' I asked.

'I make time. I put the dinner on and read while it is cooking. I frequently give talks to our group. I'm now collecting material on Dmitri Donskoi.'

'Do you go to the theatre or cinema?'

'Oh, yes. I go with my friend on Sundays. She lives in our block and studies in a trade school. We've been friends since we were children. On Saturdays I attend a dance group at the school. I once went with Mother to the Bolshoi Theatre and became crazy about ballet dancing. On holidays our group gives performances.'

These two girls are typical of many thousands of Soviet school-children.

<sup>1</sup> Teachers may like to read this very simple account of two schoolgirls in Soviet Russia to their classes here, if only to show how very like themselves Soviet children are.—Ed.



# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 26

April 1945

Edited by DAVID JORDAN

## N.E.F.—Early Beginnings

Clare Soper

IN 1915, in the midst of the first world war, a young woman, then an H.M.I., heard in London a talk given by Haden Guest. She was so inspired by his picture of the possibilities of an international organization that would link together progressive teachers all over the world that she resolved to give up her post and devote herself to the task of bringing such an organization into being.

Beatrice Ensor (British—born in Italy and brought up in France) soon gathered together a small group of teachers and parents in London and began linking up with kindred spirits all over England. Study groups, conferences and meetings of various kinds were held. In 1920 the *New Era* was launched—with Beatrice Ensor and A. S. Neill as co-editors. It was a quarterly (4/6 per annum). Every subscriber became *ipso facto* a member of the Fellowship.

As soon as possible after the war the group in England reached out and brought into its organization educators in other countries, and in 1921 called an international conference at Calais. This was attended by about 500 and was followed as the years went by with conferences that averaged an attendance of 2,000.<sup>1</sup> At the time of the Calais conference it was still uncertain whether the presence of a representative from Germany would be tolerated by an international group, but the risk was taken. It was a great moment when Elisabeth Rotten, the well-known Quaker (who though Swiss had spent her life in work for German education), was greeted by the great Belgian teacher, Ovide Decroly.

At Calais, three Directors of the Fellowship were elected, Elisabeth

<sup>1</sup> International conferences were held at Montreux, 1923; Heidelberg, 1925; Locarno, 1927; Elsinore, 1929; Nice, 1932; Cheltenham, 1936; Michigau, 1941.

Rotten for German-speaking countries, Adolphe Ferrière for French-speaking countries, and Beatrice Ensor for the English-speaking. Offices of the Fellowship were opened in Geneva and Berlin, and the two magazines, *Pour l'Ere Nouvelle* and *Das Werdende Zeitalter*, were published. About this time (1921) the policy of forming subscribers to the three magazines into autonomous national Sections and Groups began. France and Czechoslovakia were first in the field (1921) to be followed in 1924 by Scotland and by Denmark in 1926. Then, in 1927, came England, Bulgaria, Poland and Sweden, followed by (1928) Argentina, Roumania, Turkey, (1929) Finland, Norway, (1930) Japan, (1931) Switzerland, (1932) Belgium, U.S.A. (1933) Spain, (1934) S. Africa, (1935) India, (1936) Bolivia, Holland, (1937) Australia, Canada, (1941) New Zealand, (1942) Brazil, Colombia, Ecuador, Chile, Paraguay, (1944) N. Ireland.

England was relatively late in forming a national section because its work tended to be very closely linked with the activities of International Headquarters, and at times the International Secretary was also responsible for the English national activities. In 1927, however, the English Section started off with a secretary and committee of its own. Among its Presidents have been Sir Michael Sadler, Sir Percy Nunn, Mr. E. Salter Davies, Professor R. H. Tawney, Professor J. H. Nicholson, and now Sir Fred Clarke; among its Chairmen—Dr. Susan Isaacs, Mr. J. Compton, Mr. E. W. Woodhead, and now Miss Catherine Fletcher; and among its Secretaries, Mr. H. C. Dent, Mr. A. J. Lynch, Dr. H. Stead and now Mrs. H. Clark.

From 1927 to 1939 the English Section was active in ways too numerous to describe in this short

sketch. At the outbreak of war in 1939 the Secretary, Mr. C. D. L. Brereton, joined the Forces, and his assistant, the A.T.S. Mr. Vivian Ogilvie came to the rescue and gave his half-time services to the Section. With the assistance of the International Secretary the work of the Section was maintained and several conferences held during 1940 and 1941. All these years the English Section and the International Headquarters had shared premises in London, and the *New Era* office was also under the same roof. In 1941 these offices were destroyed in an air raid, and the International Secretary evacuated to Somerset, taking the English and the International files with her. When Mr. Ogilvie was claimed by the B.B.C. Dr. Stead took over the secretaryship of the Section, and from the beginning of 1942 the E.N.E.F. office was transferred to his home in Chesterfield. With the death of Dr. Stead came the appointment of Mrs. H. Clark and the office migrated to Norwich, where it now is.

It is important to note that anyone joining a National Section of the Fellowship at the same time becomes a member of the international body. A member has a voice in the direction of the Fellowship's international affairs through his national representative on the International Council which in turn elects an Executive Board responsible for the activities of International Headquarters. Four members of the E.N.E.F.'s Executive Committee are at present on the International Executive Board, namely, Sir Fred Clarke, Professor Hamley, Mr. Woodhead and Mr. Lauwerys.

To-day the membership of the E.N.E.F. is increasing rapidly, and it was thought that a few notes on its past history might be of interest, particularly to the new members.

Hilda Clark

## E.N.E.F. Recent Developments

To-day the E.N.E.F. is an association of nearly 2,000 full and branch members, nearly three quarters of whom have joined during the last three years. We

are having new members at the rate of 60-80 (full and branch) a month. There is a mail of up to fifty letters a day in busy times, and twenty to twenty-five in less busy

—there is no slack season; members write letters even on bank holidays! We hold conferences of several days every main holiday, Easter, August and Christmas, and



have regional meetings up and down the country every few weeks. Below is a summary of our recent activities along our three main lines of work, conferences, local branches and issuing of publications.

During 1942 and 1943, four conferences were held on comparative education, Ripon, Easter 1942, Nottingham, Easter, 1943, London, Whitsuntide and Christmas, 1943. (The last three were organized in conjunction with other organizations.) In all these the aim was to get a better understanding of our own problems, and their possible solution, through a study of education abroad. For example, the urgent question of reorganization of secondary education in England has had a good deal of light shed on it through an acquaintance, even if it was no more, with the American High School, the Norwegian common school, the Ten Year School in the U.S.S.R., the public school system of Czechoslovakia. These conferences prepared us to deal a little more adequately with the problems which were to arise very acutely soon afterwards.

Other conferences have been on fundamental problems and on subjects of current and topical interest, all viewed against the background of our fast-changing educational scene. At Oxford in August, 1941, the conference on 'Man and Society' turned our attention to the forces helping to shape us, not merely those of the planned educational system, but the unplanned forces, our opportunities and restrictions in learning, living, work and leisure. More specific questions were tackled at other conferences, as is signified by their titles: 'What after 13?' (Exeter, Christmas, 1943), 'The Education Bill' (London, 5.2.44), 'Re-education of Nazi-Trained Youth' (London, 25.11.44).

Two conferences have been held in conjunction with the 'Conference on Democratic Reconstruction of Education', Easter and Christmas, 1944. The first of these, 'Education in a Democracy; Purpose and Content', dealt with fundamental principles, with some reference to current problems in the secondary stage of education; the second, 'The New Secondary School', was concerned with the type of secondary reorganization which would best fulfil our purposes, an urgent matter in view of the Ministry's

request for Development Plans from the L.E.A's (to be made within the coming year). (The summer conference of the E.N.E.F., Hull, August 15th-22nd, 1945, will be a complementary one on the content of education at the secondary stage.)

The Summer Conferences, 1942, 1943, 1944, deserve special mention. The Bedford Conference, 1942, was a landmark in the history of E.N.E.F. Conferences; it was far larger than has been usual (about 270 members) and much more ambitious in scope. It attempted a replanning of the educational system (a foreshadowing of the Education Bill) and was prepared for by a study of the very numerous documents issued in 1940, 1941 and 1942 by professional, non-professional and semi-professional organizations. At the end of the meeting a series of agreed 'Proposals' were put forward. These were the contributions of the E.N.E.F. to the activity preceding the White Paper on Educational Reconstruction, and were prior to the setting up of the Council for Educational Advance; they were the forerunners of these.

The Wem Conference (1943) on the 'White Paper' had a much more limited objective, as also the Bangor Conference (1944) which studied the McNair Report, though with more diffuse material in the latter case. Each of these carried on the tradition established at Bedford. All were discussion conferences without speakers, and all were residential. In each, the method was that the conference divided into groups to discuss specific material, and each group brought its conclusions back to the whole conference. The members were called on to contribute almost everything; the success depended entirely on their ability and willingness. (This also applied to the social evenings, which were run by the members; much talent was discovered in these 'activity periods'.) The strong spirit of co-operation in these meetings is valuable beyond calculation; intellectually and socially they have been for us an experience of true democratic living.

In the field of publications, the Conference Reports have been printed and widely distributed, but apart from a 'recruiting leaflet' they were until recently the only literature for which the E.N.E.F.

had direct responsibility. Now the Fellowship has undertaken to issue a series of pamphlets on current educational topics; the first of these, the 'Social Approach to the Curriculum', by Miss Catherine Fletcher, urges the necessity for a reconsideration of what lies behind teaching and asks whether what we are giving adolescents to-day is really helping them to work or play purposefully. The second pamphlet, 'Re-organisation of Secondary Education', by Mr. L. Bradley, examines the existing types of schools for boys and girls over 11 years, and outlines possible schemes of reorganization. The next pamphlets will probably deal with adult education and 'Home and School'.

The E.N.E.F. has no organ of its own, but has a long association with the *New Era*, which journal is bought by the E.N.E.F. for its full members, and is rightly valued by them for its articles of educational and psychological interest. The 'Bulletin' was introduced in 1942, and the Editor of this is now appointed by the Executive Committee; this is most valuable, and very popular with members. But it is a real hindrance to the growth of the Fellowship and to its democratic working not to have much fuller opportunity for the expression of views, making of criticisms, putting out suggestions, not merely on matters already raised in the Bulletin, but on any aspect whatever of importance to the organization.

The development of local branches is the third main line of activity. These are now established in nearly thirty places; they perform a function which national and regional conferences can scarcely attempt, for though the actual branch membership is mainly of those professionally interested, they touch and influence far wider circles, councillors, industrialists, welfare workers, magistrates, and, above all, parents. What work is undertaken depends on the special interests of members and upon local conditions. Most branches hold public meetings and organize study groups, and have some social or semi-social gatherings. The more ambitious have undertaken series of meetings, for example, N.W. Kent (on juvenile delinquency and now secondary reorganization); Wem (economics), and Reading (the film). Recently several branches have



been holding a more popular type of meeting, Debate, Brains Trust, Examination of Expert Witnesses at a Public Enquiry, and Conference of Parents. These are serving to stimulate interest in what education means, and, in particular, how the Act can and should be interpreted. They are both propaganda for educational advance and a form of adult education.

During the last three years the membership of the E.N.E.F. has increased considerably. The following table gives approximate figures :

With this has gone increased interest and help from outside the Fellowship. We have had very generous reporting in *The Times Educational Supplement*, the *Journal of Education*, the *Schoolmaster*, the *Head Teachers' Journal*, as well as numerous and lengthy accounts of local meetings in provincial papers. A number of educational organizations give us their support by affiliation (the Assistant Masters, Assistant Mistresses, Institute of

Education, London Teachers' Association, about twenty Co-operative Societies, and the National Union of Teachers) and by sending delegates to our conferences. Again, our publications have been widely distributed ; teachers, parents and administrators are constantly asking for copies ; members of the Forces at home and overseas write frequently for information and literature ; while the British Council and His Majesty's Stationery Office have given us bulk orders.

The work of the Fellowship has been enabled to go forward only through the enthusiasm and most generous work of its members, together with their vision and inspiration. Sir Fred Clarke, the President, is one of the best known names in education in England to-day ; his recent appointment as chairman of the Ministry's Advisory Council is testimony to his ability and influence. In Mr. Woodhead and Miss Fletcher, the Fellowship had and has, as chairman, a director of education and a principal of a

training college, who are both outstanding in their fields. Above all, in Dr. Stead, who worked for the Fellowship for the last year of his very full life, we had one whose influence made possible what came after. It was he who was responsible for the conception and carrying out of the Bedford Conference mentioned above, and showed us how such a meeting could work and what it could achieve ; he introduced our present Constitution, which, imperfect as it is, gives us the framework of a democratically run organization, with ample room for development ; it was his inspiration, his insistence on the need to know and to foster knowledge that stimulated the setting up of local branches ; above all, it was his personal warmth and indomitable spirit that gave others the desire and determination to carry on whatever the odds ; even death has been unable to rob us of what he gave ; the example of his life devoted to the determination to secure for all 'the chance to be men'.

	No. of Full Members.	No. of Branches.	No. of Branch Members.	No. of Associate Members.	Total No. of Full, Branch and Associate Members.
December, 1941 ...	500	0	0	120	620
December, 1942 ...	675	4	205	120	1,000
December, 1943 ...	825	19	475	120	1,420
December, 1944 ...	980	27	750	120	1,850

## The Tasks Ahead

The main part of the Education Act comes into operation on April 1st of this year. We know that it initiates major changes in the educational structure and educational policy of this country. The English New Education Fellowship is deeply concerned with this structure and this policy. As members we have accepted the principle which calls for opportunities for full development of all our children. The Butler Act makes clear that education is concerned with the physical intellectual, moral and spiritual development of all. There is no doubt that we of the Fellowship have a great part to play in helping to make the Act a reality.

What then are our immediate tasks ? One of the most urgent is to do our utmost to encourage social understanding of the issues

which are at stake. The local groups have an important function here. The Act has abolished the distinction between 'elementary' and 'secondary'—a dualism which has riddled our educational system since the beginning of this century. The implications of this change are enormous. But they have not yet penetrated the minds and attitudes of men and women. The Local groups of E.N.E.F. can get the fellowship and personal contact with the men and women of the community. Through this contact they can educate public opinion. This may mean stepping down from our more intellectual or 'academic' pedestals and learning ourselves from the mothers and fathers of our children. We must find out what their ways of thinking are, what are their particular fears and sensitivities in view of educa-

tional reform, and we must learn how to draw them in to an understanding of what the new opportunities in education really mean. To do this we must gather them together in fairly small groups and discuss and talk with them. If we do this we shall be very much enlightened and strengthened. The E.N.E.F. has before it a task of adult education with a new interpretation of the possibilities of this. In human fellowship in personal understanding and humility, in the reciprocal development of social awareness, we shall be planting firmly some of the roots of the democratic future of education.

Then the E.N.E.F. has a great part to play within the teaching profession itself. Its members are found in every kind of department of education. One great value of

**Catherine Fletcher**



conferences in recent years has been the achievement of the unity of fellowship with all sorts of members of the profession. The dualism of our past educational system to which we have referred has produced a differentiation in the teaching profession which has created certain attitudes of mind, and certain conflicts. The tasks ahead demand that teachers unite in the recognition of common interests and common purposes. These are concerned with the whole welfare of children from whatever sort of background they come. The E.N.E.F. should be among the spearhead of those who work for a common purpose and common fellowship among teachers. The energy that must be released for the tasks of reconstruction must not be stifled and frustrated by conflicts and disunities in our great profession. Therefore we must work for the achievement of professional unity.

The next immediate task of the E.N.E.F. is to play its part in exploring the 'new veins' which the Minister of Education recently said must be worked at through the individual initiative of people. This is a condition of the real implementing of the reforms of education. Progressive teachers and educationists must themselves do some of the solid thinking and research work that is needed for the refashioning of the content of education. Each local group could set itself certain tasks of research. The opportunities are immense. For example, the nature of the contents of secondary education in the post-war world is puzzling the mind of administrators and many others who are actively concerned with replanning education. What are the principles which will guide us in reframing the contents of the curriculum? Where are the teachers and where are the schools which are carrying out these principles if only in part?

If we try to answer these questions frankly and seriously we shall find we are faced with equally urgent questions about the nature of our society in the post-war world, and with social reconstruction. The content of our curriculum is inevitably bound up with these issues. We must face them squarely. We must study the social situation and see how it affects the attitude and the mentality and the

ways of living of our boys and girls. N.E.F. groups could undertake certain aspects of sociological study in their own communities. These aspects might refer to the nutriment of children in homes and in school; the housing situation and its effect on the hygiene habits and health of schoolchildren; the meaning of home life and its part in the upbringing of children; the nature and conditions of employment which the young people enter on leaving school; the nature of and opportunities for the leisure activities of children, for example films, reading material, play. These issues will bring people inevitably to ask questions about local plans for reconstruction. Here there is great scope for the co-operation of E.N.E.F. groups with those other groups of people in the community who are directly concerned with the replanning of neighbourhoods and regions. They will realize that education in the future is bound up with the whole conception of the education of the community.

It is suggested that our great task within the next few years is to understand and grapple with the full meaning of the educative community, and to realize the part that the school will play as a dynamic creative factor within such a community.

#### MEETING OF BRANCH OFFICIALS

'How are we to make the man in the street familiar with the meaning of education?' asked Mr. Gillett at a meeting of Branch Officials in London on February 25th. Facts and figures showed that in spite of the profusion of educational literature recently published the man in the street still remained untouched, and even convinced that educational reform had nothing to do with him. Yet any educational advance, and indeed any progress within the school itself, was largely dependent upon public opinion — for the general public controlled the purse strings, teachers were recruited from the general public, and the general public was also the parent.

In stating that 90 per cent. of the child's time was spent outside school, Mr. Gillett showed how urgent it was to gain the co-operation of the parent as soon as possible. He thought that the problem should be tackled from

many angles. For instance, there could be far greater use made of films, the B.B.C., the press, and pamphlets and leaflets for distribution. Then he asked if it were not possible for E.N.E.F. branches all over the country to undertake a campaign for this purpose.

The plan of action outlined by Mr. Gillett was enterprising, yet intensely practical. He suggested that branches might:

- (a) divide into groups to produce a leaflet, possibly with a view to publication, to attract the right people into the profession;
- (b) get out a questionnaire and a survey to discover what young people really thought of teaching as a career;
- (c) adopt the project method and undertake work which would bring in parents and the general public;
- (d) hold an education week bringing in outside speakers, M.O.I. films and pictorial exhibitions.

In this way the E.N.E.F. Branches would not only be educating public opinion but also bringing in new members to the organization. Members agreed that the man in the street should be brought into the E.N.E.F., and the discussion showed that almost every method was being used, or had been used, by branches somewhere in England, save perhaps the press gang system! Mr. Gillett then stated that E.N.E.F. activity might tend to be too formal for many people, and that it was essential not to be confined to the lecture method but to try projects, Brains Trusts, Group Discussions and week-end schools. The discussion amongst members showed that good work was already being done towards educating the general public in, for example, the parent teacher groups attached to schools, and again in N.W. Kent where a panel of lecturers had been set up for Youth Clubs, and these lecturers were now being invited to do similar work amongst adult groups in the country.

However, it was generally agreed that a great deal more work could be done in this direction, and that E.N.E.F. Branches had a two-fold purpose, to increase enlightenment amongst members, and at the same time to bring enlightenment to others.

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## Book Reviews

**An Introduction to Child Guidance.** By W. Mary Burbury, Edna M. Balint, Bridget J. Yapp. (London. Macmillan. 7/6).

This little book, written by the members of the Manchester Child Guidance Clinic team, is designed for 'all those who are actively concerned with problems of children', and in particular social workers, probation officers, teachers, magistrates, doctors, and members of education and youth committees.

The authors have presented their material clearly and precisely, illustrating their points with well-chosen case histories.

If there is some repetition, it perhaps reflects some actual overlapping of function between psychiatrist and psychiatric social worker. In some clinics the psychiatrist does not see the parent unless particularly requested to do so, and relies on the social workers' interview.

The value of a home visit is rightly stressed, but the limits of the social worker's sphere is not sharply defined; there is a hesitancy in assuming responsibility for 'treatment' of the parent. Miss Yapp says the parent would be justifiably indignant at being

treated, and yet a few pages later she quotes a case history where the mother's expression of indignation opened the way for a change of attitude. The clinic has to deal with a situation where unsatisfied inner needs—emotional needs—have created tension between mother and child. While it is possible to release tension

by dealing with the child alone, the situation moves more rapidly if the mother's relevant unconscious needs and conflicts are brought to light simultaneously with the child's, and it is obviously in the psychiatric social worker's sphere to do this in co-operation with the psychiatrist. She, after all, has had a training which makes her better fitted to do this than is the average general practitioner.

As Dr. Burbury points out, a healthy democracy requires individuals who have achieved a satisfactory balance between security and freedom, and who understand how to live. 'The ability to love has to be learnt and practised like any other human faculty', and that may be one of the failings of our Anglo Saxon democracy, namely, that emotional detachment is fostered rather than the expression of feeling and the reality of emotion.

In the clinic the child is respected particularly as an individual, and rightly so, because many of his behaviour disorders stem from undervaluation by his social environment. But this bias in favour of the individual has made some workers in the field uneasy. As Dr. Burbury points out, the child must first learn to assert himself against society, and secondly to accept society against himself. She rightly points out we

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need more research among the normals, and here a most valuable line will be how the individual having established himself learns to tolerate other individuals in his social environment.

*Frank Bodman*

**Battle for Health.** *A Primer of Social Medicine.* By Stephen Taylor, M.D., M.R.C.P. (London: Nicholson and Watson. pp. 128. Price 5/-).

Snappy is the word. It is as snappy as an American advertisement, or a revue chorus, or an alligator, or a documentary film which it much resembles, or a flash of technicolour, which perhaps it resembles even more. It zooms. It says 'zing'. At break-neck speed it rushes from cover to cover. It is all about disease and about health which, I suppose, might be called its corollary.

Here are photographs and diagrams galore. On page 44 is a photograph of a stethoscope. On pages 42 and 43 malnutrition and greed (the latter represented as a fat man eating—or perhaps shovelling would be the better word) display their awful comparison. 30 and 31 show portraits of eminent medical practitioners. Spencer Wells is a benign and whiskered gorilla. Thomas Sydenham is more like a Capuchin monkey. James Simpson looms from the page in shattering complacency. After one glance one realises that these sages are pursuing their age-long and unremitting effort to increase the span of man's life by a few more years than those mentioned by the psalmist.

On other pages there are statistics concerned with deaths illustrated by seemingly endless rows of tombstones, black crosses demure yet somehow rollicking set against a background of

fences apparently composed of small pink men. On page 88 is shown diagrammatically the progress of syphilis from the New World to and through the older one. As we turn these rapidly flickering leaves (278 of them) we find some useful knowledge on every page.

This is a good book. I repeat, this is a good book. Why? It is not only because it is packed with very carefully collected and collated and accurate statistics concerning health and disease, though to do this in so small a compass is in itself a tour de force. It is rather in the presentation than in the collection of facts that its greatest value lies. Man's visual memory tends to be more retentive than the auditory or than that for the printed



## Teach children **KERB DRILL**

*See that they always do it  
and set a good example  
by doing it yourself.*



1. At the kerb **HALT**
2. **EYES RIGHT**
3. **EYES LEFT**
4. **EYES RIGHT AGAIN**  
*then if the road is clear*
5. **QUICK MARCH**

*Don't rush*

*Cross in an orderly manner*

word, and the diagrams here are so strikingly simple and so lucidly displayed that after a glance it will be difficult, for example, to forget the deaths per 100 population in London for the year 1625. This may not in itself be an important fact but similar diagrams concerning the fall in death-rate in diphtheria immunised subjects are both interesting and inspiring. And this is only one of many dozens of the vital diagrams the book includes. This diagrammatic method is probably the most rapid way of learning statistical facts and for this reason, as well as for its general interest, the book should be useful in schools.

Let us end on another note. One day Jenner saw a milkmaid's hand and, looking at that hand, he got his great idea of inoculating with cowpox against smallpox. There is a contemporary drawing of that hand on page 53. It is a lovely hand, a hand for Phillida or Chloe, a dimpled tender hand fit for the milkmaid Antoinette at Versailles. One wonders where Jenner first saw it (was there dew on the grass?). One wonders again whether perhaps that hand affected him in more ways than one and whether the final inspirations of his science drew its impulse from—  
Art.

*Olaf Gleeson.*

**Cocolo.** By Bettina. (Chatto, 7/6).

*Cocolo* shares with Bettina's first book (*Poo-Tsee the Water Tortoise*, Chatto, 7/-), an unusual feeling for architectural *décor*. The drawings have wit, charm and gaiety, and the adventures of this Italian donkey, Lucio, the poor fisherboy, and the rich little girl Fussy Greedy with their families will delight children of all ages. A gentle satire by a real artist.

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# THE NEW ERA

## IN HOME AND SCHOOL

PRICE 6d.

MAY 1945

Volume 26, Number 5

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## Social Factors in Educational Theory and Practice

### The Multi-Lateral School as an Experiment in Social Education

A. Pinsent

Lecturer in Education, University College  
of Wales, Aberystwyth

'At nightfall you say "The weather will be good for the sky is red". And in the morning "The weather will be bad to-day for the sky is red and angry". You are able to read the face of the heavens, but not the signs of the times.' Matthew XVI, 2, 3.

It is possible that the secondary school reorganization problem has already been prejudged. Many people, even teachers and members of reorganization committees, believe quite firmly that the Education Act (1944) prescribes a tripartite division of secondary schooling into grammar, technical and modern, and it is taken as a matter of course that these branches will be developed in separate institutions.

In actual fact, the Act makes no such prescription. The terms in question are not mentioned. It would appear that these terms and the meanings usually associated with them have been imported mainly from the Norwood Report. That the Act makes no such precise specification seems to be its most significant feature, since it follows that an opportunity is thus provided for a radical reconsideration of secondary education. Within the financial limits which public opinion is prepared to sanction for State education, the reformed secondary schools can be anything which the Local Education Authorities and/or the Minister of Education and his expert advisers think fit. It will be most unfortunate, therefore, if any reforms that are achieved

consist merely of administrative measures to tidy up and confirm the existing system which, in the opinion of many competent observers, is already breaking down. Hence, in case the issue may be, if it is not already, prejudged, it may be well to consider certain matters which seem to be relevant to the problem of secondary school reorganization.

The centre of interest, at the moment, in secondary education is the problem of classifying pupils. Systematic tests have confirmed everyday experience that there are wide variations in intellectual endowment, temperament, and interests in children of secondary school age. The White Paper on Educational Reconstruction and the Education Act both emphasize the principle that the schools shall provide for the pupils 'such variety of instruction and training as may be desirable in view of their different ages, abilities and aptitudes.'<sup>1</sup>

This determination to adjust the kind and the level of difficulty of school work to the capacities of individual pupils is praiseworthy on both educational and humanitarian grounds. At the same time it should not be allowed to obscure the importance of the *social context* within which the psychological differentiation is made. If we accept without question the belief that the country cannot afford small classes in *State schools* we

shall tend to use psychological techniques to organize large homogeneous groups in schools with a specialized curriculum and type of pupil. If nothing more than psychological adjustment were involved, this might be the best solution, but such is not the case. Social factors and social valuations are implied which need careful analysis in view of present-day economic and social trends.

Much is heard nowadays about 'Education for life'. People proclaim it as if it were not only a profound truth but a new idea. However, considered as a practical educational directive the phrase is quite meaningless unless we define, with some precision, the life for which the education is intended. In England, at the present time, 'life', according to experts with different social backgrounds and special interests, may mean any one of the following types: classical Greece; Imperial Rome; seventeenth century mercantilism; nineteenth century free-for-all industrialism; or twentieth century cartel monopoly planning. For which of these forms of economic and social life shall we educate *the citizens of the next generation*? If the phrase means anything at all it means that the children of each generation must be trained to live effectively in the economic and social conditions which will prevail *in their adult lifetime*.

The Norwood Committee believe that education is concerned with ultimate values independent of

<sup>1</sup> Education Act (1944), para. 8b, p. 5.



time and particular environment.<sup>1</sup> How far they consider such values realizable in a slum school is not stated. In any case, if the ultimate values have not already been made completely manifest in our educational system and social order, which seems apparent in 1945 even to a casual observer, then we should aim at encouraging the social attitudes and social skills most likely to further the millenium in the economic and political conditions of the next historical period, rather than encourage attitudes and skills characteristic of the social order and economic system of two centuries ago. This would appear to be ordinary common sense. Let us then consider the tripartite division implied by grammar, technical and modern from this social point of view.

The ground-plan of the present English system is represented by the endowed grammar schools, apprenticeship training and the charity school movement. But these were more than educational or psychological adjustments. They corresponded to social-class valuations and distinctions. As the authors of the Spens Report (Secondary Education, 1938) note: 'Education was envisaged in terms of social classes; there was to be one education for the less affluent class, another for the middle classes of society, and a third for the upper class. There was no machinery for passing from one grade to another.' (Page 32.)

If this social stratification is a necessary part of the constitution of the universe, it must be accepted as one of the ultimate values, since to interfere with it would be equivalent to bringing the whole universe down in chaos. And this belief was characteristic of the Middle Ages and later, during which period the traditional English system was shaped.<sup>2</sup>

Since any system of education does educate for life so long as it flourishes unchallenged (otherwise it could not survive) it follows that the tripartite division we have noted had a social-class significance, the grammar school providing the curriculum and training appropriate for a governing upper class. If any

reader doubts this let him compare the value for government of classics pursued to the level of competence in political science, philosophy, logic and law, or political and diplomatic history, with electrical engineering, shorthand typing or plumbing; and then note the correspondence with grammar, technical and modern curricula (at least as they are commonly envisaged).

On the principle of education for life, this position is eminently satisfactory *provided that the basic assumptions upon which the system of social segregation is justified are demonstrably true (and ultimate)* and are accepted with natural piety by all concerned.

Thus the educational problem with which we started becomes inevitably a problem of fact, or probability. In other words, who will be the ruling class in the next historical period? Upon that answer will depend the curriculum and organization of the corresponding secondary schools.

It is, of course, impossible to forecast the future with more than a certain degree of probability. However, we can discern some signs of the times. Apart from the more obvious changes in geographical conditions and rapidity of intercommunication, certain changes in attitude and belief are significant for our purpose. Three examples may be offered. The statistical indications concerning the actual distribution of intellectual capacity and special talent make it certain that there is no clear dividing line between social classes in these respects. If there is such a condition as upper or working-class mentality it is the product of environment and training rather than class-birth. The verdict of the Spens Report is accepted nowadays by the majority of competent observers. 'There is in fact no clear line of demarcation, physical, psychological or social, between the pupils who attend Grammar Schools and those who attend Modern Schools, and all the evidence we have heard on the existing methods of selection for one or other type of school confirms us in our opinion that the line as drawn at present is always artificial and often mistaken.' (p. 140). In the second place, a money economy makes the exclusive class-demarcations of former days merely silly. Peasants' sons can now become

earls if they have the necessary ability, ambition and discretion. Thirdly, and this factor has not yet had time to become fully explicit, modern total warfare has destroyed the last bulwark of the hereditary ruling class, namely, the responsibility for the defence of the realm and the willingness to sacrifice life, if necessary, in fulfilment of the obligation. In modern warfare there is no distinction between soldier and civilian. All the people who remained at their posts from 1940 to 1942 helped to save this country. Without their courage and sacrifice the soldiers would have been helpless, and there are no class distinctions in the air-raid casualty lists.

My suggestion is that sociological forces seem to be leading to a condition of *social* equality, i.e. common citizenship based on common responsibility. To guard against misunderstanding and, possibly, misrepresentation, I must add that I am not expressing or implying any social or ethical *valuation*. I am concerned at the moment with sociological forces and social trends and their probable effects on the future curriculum and organization of secondary education. Whether or not we like the tendencies is beside the point. We have to face them, and take them into account in educational planning.<sup>3</sup>

If I am correct, then the principle 'Education for life' means psychological and educational differentiation *but within a context of social equality*. I submit that these conditions are best obtained in a common secondary school, and that systematic experiments should be made in the State secondary system with the multi-lateral school as a social institution.

Let me elaborate this position further. Another sign of the times is the almost universal demand for a higher standard of material culture. This can be satisfied only by mass-production methods in large administrative units. These call for division of labour and for very considerable differences in degree and type of ability and aptitude. This means, I think, that in conditions of social equality, *where there are no class-bars to*

<sup>1</sup> See Norwood Report, p. viii, para. 2.

<sup>2</sup> See Tillyard: *Elizabethan World Picture*; Elyot: *The Boke called the Governour* (Chapter I); Ulysses' speech in *Troilus and Cressida*, Act I, Scene 3.

<sup>3</sup> Exactly the same *form* of problem faces people interested in international relations and the control of war. See for a very clear discussion of that topic Professor E. H. Carr's recent book *Nationalism and After*, in which similar trends are noted.



promotion, specialized technical training will depend to a greater extent on evidence of general intellectual capacity and special talent. But we cannot, with impunity, concentrate on technical specialization and neglect social attitudes. People tend to identify themselves with special interests. We can, quite easily therefore, pass from a social organization based on hereditary social-class identification to one based on identification with economic group-interest,<sup>1</sup> and so far as social stability and *common-weal* are concerned we shall merely be getting out of the frying-pan into the fire.

Attitudes are at least as important as technical abilities, no matter whether the latter are concerned with grammar, engineering, or farming. What we *do* with our knowledge and skill depends on feelings and interests mainly; i.e. *on what we identify ourselves with*. Hence, it seems to me, if we are to prevent the unfortunate translation indicated at the end of the previous paragraph, the system of education must be such as to encourage the identification of everybody, experts most particularly, with the common good, as well as if not instead of group interest.

It is arguable that such identi-

fication is not possible in the majority of people on the ground that it is contrary to human nature. This may be so, but until human nature is defined much more objectively and clearly and the trends and limitations of its possible changes are more accurately known we can dismiss that argument as special pleading. We have never yet made the attempt, in this country, in any thorough-going and systematic way to encourage the identification in question. Rather the opposite has been the rule, actually. Experience in the Soviet Union seems, on the whole, to indicate that the identification can be developed, though, of course, to many people that is not evidence.<sup>2</sup>

After all, the principle I am stressing is not new, either in theory or practice. The 'public' schools have been organized in this way and for a similar purpose (i.e. psychological identification) for generations, and it is held that they have been remarkably successful. Obviously, then, national well-being demands that the 'public' school system be made universally available. In that system psychological and educational differentiation has been developed within the school as a common social context. The 'public' schools have their classical,

technical, military or modern *sides*. But I still have to learn that they propose to segregate their pupils at the age of eleven plus into separate grammar, technical, cadet, or modern *schools*. Instead of segregation into separate schools they differentiate within the same school by reducing the size of classes, and providing a richer variety of equipment. Nor does the large school appear to be a major disadvantage.

I regret that it is impossible for reasons of space to discuss details of curriculum and methods. At the moment it seems most important to get the issues clear. And this introduces one last consideration—training the teachers of the next generation in a clear appreciation of the relation of schools to sociological factors and social change. Nowadays the mental horizon of too many teachers seems to be bounded, almost exclusively, by examinations and examination results. I believe that some objective introduction to social studies<sup>3</sup> is an essential part of the professional training of every teacher. This is a problem to which the authorities responsible for the present emergency training schemes might turn with considerable profit.

<sup>1</sup> Note for example, the case of the mineowners' and mineworkers' federations at the present time.

<sup>2</sup> See, for example, Deana Levin, *Children in Soviet Russia*. Edgar Snow, *Glory and Bondage*.

<sup>3</sup> Not necessarily specialized technical sociology but an unbiased discussion of the social implications of education and the social functions of the School.

The N.E.F. International Summer School will be held in August, at Bryanston School, Blandford, Dorset. Subject: Education for Life in the International Community. Further particulars may be had from the Secretary, International N.E.F. Headquarters, 50 Gloucester Place, London, W.1.

## Children Who Cannot Play

Clare Britton

SOME children cannot play—a sad fact which has to be reckoned with by all those who work among them. Their predicament is best understood if we consider what playing means to children who can play.

### The Importance of Play

Like all human activity, play can be regarded as having importance on two levels of experience. There is its personal inner importance to the individual concerned, and there is its importance in relation to the things and people outside the individual. Satisfactory human activity, whether it be called work or play, aims, consciously or uncon-

sciously, at the achievement of harmony between the individual and his environment. Unfortunately, this state of equilibrium is not something which is established once and for all. It has to be constantly maintained, and is won and lost over and over again at each stage of development. It can be said, therefore, that the aim of all activity is the satisfaction of inner personal needs within the framework and limits of real life, and that on this achievement well-being and happiness depend.

This process of coming to terms with reality is an extremely complicated one in which the child has to build up, through his experiences,

### Psychiatric Social Worker to the Oxfordshire Evacuation Hostels Scheme

his own conception of reality, and his own interpretation of the world, in other words, his own philosophy of life. The emergence of this philosophy is the important thing, for it means that the child is beginning to manage his own life in relation to the world outside him. Quite young children can be seen doing this. But the child's own idea of reality must be constantly revised and tested out in the outside world, and he must, therefore, be provided with ideas and real situations, people, and experiences with which to deal. If he is starved of these his idea of reality will be distorted. The whole process of the assimilation of



experiences may be compared with the process of physical nutrition in which the child takes in food and digests it, and eliminates what he cannot use. Thus, to satisfy his inner needs the child selects objects and experiences from the outside world which then have meaning and become real for him. The experience which he cannot absorb he has to get rid of in some way, either by repressing it or turning away from it.

It seems, however, that the normal child has a tendency to tackle only the experiences with which he can deal at a given moment, and to leave others for a later time. What he needs, therefore, is to be neither over-protected from experiences which the adult may feel are too difficult for him, nor over-burdened with difficulties which should be shouldered by the adult. An example of the first situation is the story of the child brought up in an institution who, at the age of sixteen, was shocked to see a funeral procession. It was her first real experience of death. Many children, on the other hand, are overburdened by having to make decisions for themselves which should be made by their parents, or by becoming too deeply involved in the parents' personal problems. If the child is left free to take for himself what he is ready for, he has the chance of achieving his own adjustment to life in his own time.

The actual process of the absorption of experiences can be seen in the child's ability to use and express them in the activities he undertakes on his own initiative. In this way we see the meaning of play to the child: it is his method of absorbing into himself and using for his own personal satisfaction what is important to him in his environment, e.g. when a little girl is putting her dolls to bed, she is not merely passing her time agreeably among her own familiar possessions, but living the life of a mother and a baby, and learning besides, to understand and to adjust her relationship to her parents and the other members of the family.

Thus, through play, the child is experiencing on two levels. There are his inner personal experiences which satisfy his inner needs, and there is the experience of the activity itself in relation to the environment. If inner experiences do not get used and related to the environment in this way, then the

child is in a dangerous position. Either he will concentrate on them and cut himself off from vital effective contact with life around him, or he will concentrate on external activities and become cut off from his own inner life. Obviously, in both these directions lie illness and maladjustment.

If life is to be tolerable the bridge between the individual and the outside world must be secure, and, as we have already seen, this security is achieved by a 'give and take' between the individual and society. Satisfactory activity is not merely the expression of this underlying security, but the means of achieving it. It is not enough that the child absorbs experience from those about him; he must grow on his experiences, and then relate them again to real life. In other words, he must give back something for all that he has taken. In doing this he begins to send out his own roots into life, and from these he can grow eventually into an independent individual.

### **The Adult's Responsibility**

The child's mother and the other adults who look after him form the most important part of his life, for not only do they control the physical world as he knows it, but they can give him the love which will satisfy his inner needs. The mother, however, must do more than give to the child; she must be able to accept his love in return, thereby proving to him his own goodness and loveableness. Her acceptance of his love also helps him to feel secure through his own bad moments of feeling angry and destructive. Moreover, if he feels anchored to the external world in this way, he will have greater courage and ability to face and work through his inner needs and conflicts.

In all our dealings with children we recognize that much of their play is performed in direct relation to the adults whom they love. If these adults can also understand what is going on, so much the better, but it is not necessary. There are times in play when the child seems aware of and symbolizes what he needs, and will come again and again to the adult bringing toys and drawings to be kept till he asks for them again. Then there are the giving and taking games, such as playing ball, and buying and selling, which, at moments, the child needs to play

to gain reassurance. These activities are expressing the child's inner need to be accepted and loved, so that he in his turn may accept and love others.

### **The Child's Problems and Difficulties**

This task of bridging the gap between inner needs and outer reality gives rise to many difficulties. I will mention two important kinds of frustration. First, the child finds that not all the desirable things in his world are for him. His mother's love, for instance, has to be shared with the other members of the family. This discovery may give rise to anger, hatred, fear, and the wish to destroy: and these are feelings which in their turn cause guilt and anxiety. In such a case the child knows where to find the good he wants, but has not yet brought himself to realize that he cannot have it all to himself. The second kind of frustration occurs when a child's environment has really 'let him down'. That is to say, he has never found anyone who gave him, even temporarily, the feeling of being satisfied. Such a child is aware of a need, and constantly expects the people nearest to him to satisfy that need, but he lacks altogether the confidence which comes from knowing that someone did once give him what he wanted. This frustration, therefore, gives rise to constant anxiety, and the child is not able to take even the good things that are available for him. And as we have already seen, where a child has been able to take from his environment, he is anxious to give back something of his own in exchange. So that a great deal of human effort is used in dealing with anxiety of one kind or another.

Every child, therefore, is faced with the task of either preserving or finding the satisfying object. The solution must lie in accepting the world as it is, with all its real possibilities, and in abandoning the impossible. There is no doubt that, in a hundred different ways, play helps the child to carry out this task. For example, the child putting her dolls to bed is surely learning what it means for a mother to have and to love more than one child. And in moments of anxiety the child will live in play experiences which have been satisfactory to him in the past.



by throwing stones and smashing toys, the child gets rid of his hatred, and so preserves the people he loves. In wild-cat jungle games, the child impersonates the object of his own fear. Play can also be experimental; the child tries out new objects for his emotions, new ways of satisfying his unsatisfied needs.

But, of course, play is not all compensatory. We have all watched the moments of 'pure' play—moments when equilibrium has been achieved and anxiety overcome. The child is in harmony with his environment; the imagination is free, and the activity is new and creative and the unique expression of the total personality. These moments come and go throughout childhood, but as life becomes more complicated and burdened with responsibilities, such freedom is achieved more rarely. These moments of pure play could surely be compared with the creative moments of the great artist, who in his own life has achieved an equilibrium which frees him from anxiety so that he can do the new unique thing which is real creation.

### Means of Assisting the Child in his Play

Satisfactory play can be regarded as a real achievement for the child, but adults can help enormously and give him the help and encouragement which he is sure to need at times. I would suggest the following ways in particular:

(1) By loving the child and giving him the security which he needs in the outside world, so that he may be able to face and deal with his inner world;

(2) By accepting and appreciating in an inactive, passive way, the child and his play, letting him feel that you enter into it and are part of his world;

(3) By accepting responsibility for the child's environment, and by controlling him in his play should need arise. This will lessen his anxiety about his own destructiveness, and leave him more freedom to develop;

(4) By actually playing with the child at times. By entering into his phantasy life and becoming a lion or an elephant, and enjoying with him the creatures of his imagination. Many a child has been helped through a difficult period in this way. If the adult enters his world, it becomes a less

frightening place for him, and he can more easily link it with real experiences. Also, by playing with a child the adult can introduce him into the grown-up world by playing out real situations with him, e.g., a mother can let her child 'work' with her and for her. This again strengthens the bridge between child and reality, and is altogether to his advantage (provided that the adult has the right attitude, and is not patronising).

(5) By providing ideas and apparatus which will enrich play, and by seeing that the child has time and space to play undisturbed.

(6) By organizing groups of children for communal play and teaching them the traditional games and songs that are their heritage. A child who has found it difficult to play on his own may, through the group, find a new freedom and learn to develop his own play.

(7) By avoiding interference in a great deal of the child's play-time, especially when he is absorbed and getting on happily.

For the child who has special difficulties in playing, there is even more that the adult may do to help him, but I will discuss these questions later in relation to the difficulties.

### Inability to Play

We can now realize how serious is the predicament of the child who cannot play. He is cut off from the means of solving his own problems. It seems that the breakdown occurs at the point of contact with the environment. The child has not found the security and reassurance that he needs, and therefore feels frustrated and anxious. He feels cut off from the outside world, and unable to deal with real life. Of course there are moments in every child's life when he feels this to be true, but for most children these moments pass, and they resume their play again. But the way is specially long and hard for the child suffering from the second type of frustration mentioned above—that in which the environment has seriously let him down. I have met children who tried to solve their dilemma by concentrating on their inner life, and were, thus, in danger of losing the most elementary and necessary contact with the outside world. And I have known children who gave all their energies to main-

taining their environment, and who were therefore not free to feel their own inner needs.

The most common reason why children find it difficult to play, therefore, is that their parents for one reason or another have failed to give them the security they need. Broken, unhappy homes are likely to produce frustration of the second and more serious kind. While a child is with such a parent it will feel constantly frustrated, and will always be on the look-out for someone with whom it can feel secure. Sometimes teachers or older brothers and sisters help to fill the gap. If someone is found, the child may then be able to play out the unsatisfactory home situation, thus lessening the tension and in some way making a compromise with life. We have watched this happening to children in hostels over a period of time. Another way out of the difficulty is exemplified by the case of a little girl of four, who is having to face a very difficult situation at home, where the father's absence in the Army makes life very difficult for her. This child has identified herself with her mother in the effort to keep contact with the outside world. She copies her mother's words and actions, and follows her about all day. The only play of which she is capable is sweeping and dusting after her mother. She never plays in any other way. By *becoming* the mother, this child is trying to make up to herself for what she lacks in the actual mother, but so great is her anxiety that she wants her mother always present, so that, for one thing, the real difference between herself and her mother is not lost sight of. This child is so busy keeping her own environment going that she is unable to express her inner needs as a child. All children of course go through stages in which they play at being grown-up. It is a very necessary part of their experience, and many children who find play difficult seem able to come to it in this way. But this child was playing in a compulsive way, and was not absorbing her own childish experiences. Her most urgent need is for someone on whom she can absolutely depend before she can give up her identification with her mother and live as a child again.

In the early days of evacuation I met a six-year-old boy who



was the most completely cut-off child imaginable. He never spoke of his own accord, and only answered questions reluctantly. For a short time at the beginning he refused food. He was completely docile and inactive, and walked about in a dazed fashion. He was incapable of learning anything in school, and play was out of the question, he simply sat and watched people. It was not surprising to learn that both his parents had been killed in the air-raid shelter from which he had been rescued. Fortunately he was put into a good foster-home, where the foster-mother understood something of what he was going through. She became fond of him, but did not try to force herself on him or get at him. She let him go his own pace. After about eighteen months he began to respond and recover. His first efforts at play were pathetic, and he would look sheepish and give up if anyone noticed him. He played only when alone with the foster-mother, when her own little boy was out with the other children in the village. She would plan these occasions when time allowed, and would sit knitting or reading. He would play with bricks, stopping always when anyone came in. Gradually the play became more complicated, and one day he actually built an air-raid shelter and played out his parents' death, suddenly asking, 'Does it hurt to get killed'? All this time he had been grappling with the experience of his parents' death, and only when he felt secure enough with his foster-mother, when he had grown new roots in his environment, so to speak, could he face the fact of their death and let them go. This he was able to experience again and again through play till he had accepted it. Of course, this was not the free, happy play of a normal child, there was much anxiety and compulsion in it. The patience and tact of the foster-mother cannot be too highly praised. She helped not only by her fondness for the child but by a passive acceptance of him and his difficulties.

It is more than probable that the child had had a satisfactory relationship with his parents, and that this stood him in good stead during the difficult time, and made recovery possible. Many other children in this situation would

probably have produced some other symptom of anxiety, such as bed-wetting or stealing, in a direct effort to maintain live contact with the environment. Many of the evacuated children reacted in this way, and were able to keep up some limited form of play activity. Many children in Europe will be in a similar predicament, and their first need will be an environment which is secure, and which they can take as their own after the necessary time has elapsed, and they can test it out and find its value for themselves. The first need is for people who can love children and stand a great deal from them.

There are other children who are unable to play in the normal way, who try to destroy their environment by aggressive acts, and so become further cut off. Children such as these probably really feel overwhelmed by their own inner needs, and feel that they may hurt people outside, from whom they want so much. Rather than take this risk, they cut themselves off as completely as they can from vital contact with others, and build up an inner phantasy world around themselves, inside which they try to work out their own salvation in thoughts without play. This world may be full of frightening monsters who are going to destroy the child; but it may also contain loving companions who share everything, even meal times, with him. In this way a kind of equilibrium is achieved but without play and therefore without contact with reality.

Of course, most normal children go through these phases of cutting themselves off from outside contacts and building up a phantasy world to meet special needs. But the ill child is the one who cuts himself off too completely, and lives for too long in a frightening world, and keeps no real anchor outside. Such a child cannot play successfully in a normal way, and any contacts he makes will be destructive and tend to spoil the play of others.

We have found in evacuation hostels that these children can be helped enormously if an adult can find a way into their world, and take it seriously. In time the child may be able to express in drawings and in play some of his inner world to this person. Such a step is obviously a great achievement for the child and the adult.

Secure contact with the outside world, therefore, is the first thing to be achieved if anxious children are to be helped to play satisfactorily.

### Various Types of Play

In my experience I have found that some children can be helped to come to play through expression work such as painting, drawing, handwork, etc. I suggest that the reason may be that such activities are undertaken only in response to encouragement (and often a great deal of help) from an adult. Thus a bond is made which gives security and a measure of freedom. Herbert Read in *Education Through Art* explains how he feels every piece of work done by a child to be the direct response to the relationship the child has with his teacher. If the teacher can accept and appreciate the work, then it improves, and becomes freer and more creative. Certainly one knows teachers who are inferior artists themselves who can call forth work of high value and inspiration from their pupils. Such a bond is very deep and satisfying on both sides, and it is not at all surprising that, through such an experience, a child becomes freer and develops in other ways. To have one's best efforts accepted and appreciated not only forms a very real link with the outside world, but it convinces the child, as nothing else could, that he is not the guilty, unworthy or destructive person he felt himself to be.

In a girls' club a very inhibited young adolescent was once helped to play by the discovery that she was exceptionally good at weaving and she was induced to teach the club leader to weave. This took quite a time, and they became friendly, but she was still very afraid of the other girls in the club. Gradually she gained confidence, and with the help of the club leader she taught two or three of the other girls of her own age. To cut a long story short, there was one momentous day when she was found playing around the building with this little gang. Here again, undoubtedly the relationship with the adult was the important thing. She was able to give the one real achievement of her life (her skill in weaving) to someone who valued it and made it into a medium of exchange with others.

Some children who are inhibited



in play by fear of their own aggressiveness, can be helped to play by games which control and use their destructive impulses, for instance, games with rules (with an adult here to enforce them), and team games with ample supervision. Incidentally, group activities often seem to help a child who is afraid and insecure with adults. Such a child feels safe in a group, and eventually may regard the adult as a friend and not an enemy. Play with hammer and nails, whip

tops, and spades, all give legitimate outlets for aggressive feelings. Also, if the child can make something with tools, his destructiveness is rendered positively valuable as well as socially acceptable. Creation is always the most effective way of dealing with guilt. Just recently it has been the fashion in one evacuation hostel to have large penknives and carve boats, daggers, etc., from wood. The children go about chipping away at their sticks, and are proud of their workmanship,

which often shows real skill, but even where there is no skill, the hostel staff appreciate the work when it is shown to them.

So it seems that there *are* ways of helping a child to play, though none of them is easy, and they demand from the adult not only endless patience, but a complete giving of all that he has and is. But it is an exciting experience to see a child launched into play, which may enable him to become a free and independent human being.

## Play Therapy

Hilda Bristol

**M**ANY people still find something unfamiliar in the union of the words 'play' and 'therapy', but a little reflection will show its naturalness and promise for the children of this war-scarred generation.

Some of the studies recently made show that children are affected to a comparatively minor extent by alarms of air raids and the physical violence of war, but other studies and clinical experience reveal as very widespread the disturbance in emotional life caused by evacuation and separation from loved parents. War conditions must necessarily heighten the strains and stresses of development for children who are unstable by heredity. Then, too, many children who could come satisfactorily through the ordinary hazards of life, will necessarily be affected by the pressure of present-day life upon the adults responsible for them. Such children will stand in need in varying degree of the available methods of healing. Many will be restored by their own innate capacity for play, but many will need the additional help of the skilled worker, who has learnt, through training and experience, how to set free the innate impulses and how to guide the child towards their integration.

### The Function of Play

Play is the child's natural way of dealing with life as it presses upon him. Through play he learns not only to explore his environment and to increase his knowledge and his skill (a very important part of play activity) but to express his own ideas and feelings with regard to his personal relationships.

It is inevitable that the outward paraphernalia of war should become part of the child's play coinage. He must imitate what is going on around him, he must find out the meaning of what he sees and hears by taking it up into his experience and thus digesting it. Little children, for instance, will find relief in imitating the noise of sirens, and older children, too, get the greatest satisfaction from producing the noise of machine guns, dive bombers, and all types of 'planes that their acute powers of observation enable them to distinguish because interest is so vitally concerned. Ration books, gas-masks, queues, the black-out, are all taken for granted as a part of life and the child, by playing out the present-day conditions of life, begins to accept them, for in Froebel's now familiar words, 'What he tries to represent or do, he begins to understand'.

Play is also the safety valve whereby experiences that are overwhelming at the time can be relived in a more bearable form and the child no longer needs to turn from them completely but can face them in such guise as he feels able to cope with and absorb into consciousness. Thus, one doctor, who collected information about children involved in a very serious air raid while in hospital, was able to show definitely that those children who suffered least from the nervous shock were those who were able to play out the experience again with their dolls or their bricks.

If, therefore, in spite of all the restrictions and unusual difficulties that life in war-time presents, children are placed in an environment in which they are at least

secure enough to play freely and to get thereby some order into their experiences, so strong is the tendency towards normal development and so resilient is child nature, that the majority stand a good chance of growing in confidence sufficiently to enable them to meet the increasing demands that life will make upon them.

But we should grossly underestimate the importance of play to the child by considering it simply as the opportunity for him to come to terms with external experiences. We have to remember that for many children who have not been helped to deal adequately with their own inner problems, the real difficulty lies not so much in the terrifying experiences from which all too few are protected to-day, but in the specific meaning that these experiences assume for the individual child. Many will identify them with the feelings of hate and aggression that are present in varying degree in every individual. From earliest infancy the child has wishes, fears and phantasies that are extremely powerful, and long before he is able to deal with these openly or to express them verbally, he finds relief for them in play and learns how to manage his primitive impulses and take them up into his growing personality in real life.

It is widely known nowadays that the child's tie with each of his parents and the kind of relationship existing between them are woven into the very texture of his being, and that the surest basis for harmonious development is that these relationships should have given him the kind of security and certainty of his place in life that will make him

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capable of facing the demands of changing experiences. Many parents are able to give their children this kind of security in spite of upheavals and unavoidable separation, and many foster parents in ordinary homes and parent substitutes in nursery groups, camps and schools are able to provide a second best that will carry many children through to stability. Both in war and in peace, however, there are many children whose progress is impeded, or whose development has been disturbed either because their fundamental needs have never been satisfied or because some specific experience or factor in their environment has not been assimilated. Such children can be helped and restored through what has come to be known as play therapy. By this is meant the opportunity that is given to a child to live over again in the play situation, with the help of an adult whose relationship to him will have a special quality, those experiences in his life that he has not yet learned to deal with satisfactorily. These experiences may be of deprivation, of frustration, of anger or hate or jealousy dammed up within him, or they may be concerned with lack of opportunity of normal outlet for natural impulses of love or curiosity.

Play is in itself healing if it releases what has been inhibited so that the force before experienced purely negatively can be turned to positive uses. It is not, however, to the child's advantage but only a contributing factor to his further distress if he *merely* gives vent to his destructive impulses. It is only as he comes to realize that his primitive desires to smash and smear and crush and destroy can be used in ways that are acceptable to other people and can even be part of the process of making something of value to himself and to those he loves, that his anxiety about these feelings can be relieved.

It is in this connection that it is most important for the adult who is helping these needy children to hold his function clearly in mind. 'Guidance' as John Dewey says, 'is not external imposition. It is freeing the life process for its own most adequate fulfilment.'

### Treatment Through Play

The implications of this statement are far-reaching and remind us that it is neither in forcing the child

from without, nor in leaving him entirely alone to deal with the raw stuff of his nature, that we can best help his development. This is true in therapy as it is true in education, and it is as important for the therapist as for the educator to know when to be passive and when to be active.

Children show us by their behaviour when they are struggling with difficulties that are too great for them to cope with in the ordinary home or school environment. If the causes are apparent and are such as cannot be removed, or are too obscure to be understood by those who are dealing with them, children can nowadays be brought to a Guidance Clinic where doctors and psychologists and social workers can pool their special knowledge in order to diagnose the trouble and suggest means of treatment. Where children are too young or too disturbed or too suspicious to put their anxieties into words, they will be able to give a picture of them in their play. Treatment through play then commonly follows with either the psychiatrist or non-medical play-therapist.

### The Play Room

The play-room should be a fair-sized room, large enough to make free and unconstricted movement possible, yet not too big to allow some corner where a more intimate atmosphere can be maintained. It should have access to a play space in the open air and be fitted with a sink and possibilities for water play. Equipment will include all the raw materials that are needed for the making of things: sand in a deep tray if it has to be indoors, clay, plasticine, cardboard, paper, scissors, string, chalks, paints, building blocks of various sizes and as large as can conveniently be used in the room, supplemented by outdoor material such as planks, boxes and barrels, and, of course, balls and skipping-ropes.

Most important of all will be a collection of dolls, figures and animals, and replicas of ordinary objects and occupational material, such as railways, motors, aeroplanes, shops, farm and gardening implements, wild and domestic animals. In fact, everything that can be used to mirror the outside world will be valuable. Through this material the child will represent not only his experience of the

external objects, but his relationship to these objects or persons and his feelings about them. For instance, we see in the way that children handle their dolls and in the way they play at home and school activities, with or without an understanding adult in partnership, not an exact repetition of the happenings in their own lives, but a reflection of how it seems to them the powerful grown-ups put them to bed, bath them, feed them, teach them, control them or carry on their adult occupations. They will in their play reveal the strength of the aggressive feelings that they have not been allowed the freedom to express, and the urgency of the interests they have wanted to follow up.

### Types of Difficulty

Children who benefit by play-room work will need it for a variety of reasons. The difficulty may be a specific one connected with toilet or feeding habits, a fear of a particular thing, restlessness, inability to learn when due to emotional and not to intellectual reasons, or it may be the much wider one of general personality disturbance that is affecting the child's behaviour altogether, so that he is much too passive and timid, or else too turbulent and aggressive. The worker will know in a broad way what to expect during the course of treatment, but though he must avoid bewildering the child by introducing him to too great a variety of materials all at once and leaving him with no guidance as to their use, on the other hand he must not make the mistake of dictating the child's form of play or of circumscribing his opportunities too narrowly. Children are very individual in the use they make of material and will invest certain pieces of apparatus with special importance in working out their phantasies.

One little boy, of seven who lived in a much-bombed area, used to re-enact the raids repeatedly with great violence but matters always took on a happier turn when he introduced into the scene of desolation a painted wooden bird. By this creature, the baby and better loved figures were always rescued, and there were signs in all his play that it represented for him, partly, the loving side of his own nature.

An interesting example of how



children will accept in their play as much anxiety as they are able to bear at the time, is provided by a three-year-old boy who suffered great anxiety when separated from his father. This child was more dependent on his father than on his mother because of the father's more mature and stable personality. So strong was the child's anxiety that when the father's unit was re-posted, and wife and child had to return to their home after being billeted near him, serious behaviour troubles arose. The boy became unmanageable and had such violent screaming fits and attacks of sickness that the father was given compassionate leave. During his treatment, the child played with figures which represented himself and his parents, and with a train and a lorry and a 'plane, and the model of a village. On his first visit to the play-room his play took the form of pretending that the father was a pilot on leave but was fetched to take the 'plane for one flight only and then he had to go home to his little boy. The next time he played a similar game, the pilot made two flights without returning home and the boy endured it while waiting eagerly for the return. He also showed a great interest in pictures and liked to be told stories dealing with family happenings. His absorption in a repetitive account of what the mother and children did on each of seven days during the father's absence and his shout of joy at that part of the story when they all went to meet the father on his return home was clear evidence that he was identifying the story with his own experience. Gradually the child was able to bear longer and longer separation in his play and enacted a separation of the father from himself and mother, from one treatment to the next one, a week later. The little boy's play then became freer and fuller and sturdier and reflected the normal interests of his age, and when, in the course of a few weeks, his father's leave expired and he had to return to his unit, there was such an improvement that there was no recurrence of the screaming fits or sickness. This is not meant to imply that the child was consequently easy to manage in his home environment. It never can be easy, particularly in the absence of the father, for a mother

of markedly immature personality to deal with the needs of a vigorous child.

A girl of nearly five was brought because of her generally difficult behaviour. At home she had violent screaming fits and completely ruled the roost. At her nursery school she was silent and unable to enter into any of the group activities. At the clinic she at first maintained an aggressive silence and refused to touch any play material or move from her mother's side. This lasted for several sessions. The first successful approach to her was the introduction of a golliwog almost as big as herself and for several weeks the child's only response was made through this toy and her whole interest was centred in it. What she touched she touched only with its hands, and when at last she broke the wall of her silence, she asked for what she wanted as if it were for the doll. Usually she appeared to be identifying him with the aggressive side of her own nature and working through her difficulties with him. At times she projected on to him the very complicated feelings she had towards her mother. Part of the child's troubles were due to her experiences during the blitz when the mother scarcely took her out of doors for a year and there must have been constant frustration and scant outlet for her physical energy which would necessarily have been irksome for a child of her build and temperament. During the treatment she spent many hours taking the golliwog and other of the favoured toys for walks about the buildings, onto the flat roof and into the garden. Her face gradually began to wear a more relaxed expression and her range of speech to increase. As soon as she felt secure, her play became boisterous. Her movements were violent and ill-controlled but she is now becoming better integrated and able to handle things less roughly. She is also taking pleasure in constructive play with sand and plasticine and in organizing family parties and house-cleaning activities. She begins to reveal a great zest for life and laughter and though her speech is still almost entirely limited to questions and commands, there are signs of developing spontaneity and that it will not be long before she is able to give and take happily. During the course of treatment she

has had to weather the period of flying bombs, has re-encountered the experiences of blast and nearby disasters, and of sleeping in a shelter again for many weeks. In spite of this she has adjusted herself satisfactorily to the removal from Nursery Group to Infant School. The teacher's report is that though a little shy and not quite at her ease with other children, she has otherwise made a good beginning.

### Interpretation of Play

The place that interpretation of the meaning of his play to the child himself should take, varies with the individual worker and will differ according to the therapist's training and theoretical beliefs. But all would agree that it is of the greatest importance that we should only attempt interpretation after the closest observation, during which we gain indications of the meaning from the child himself. Many children will be able to work through their fears and phantasies without overt interpretation and, in sharing what has hitherto been inarticulate with an adult who intuitively understands their difficulties and needs, will thereby find release.

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# Children in Norway To-day—How have the times affected their Minds?<sup>1</sup>

IN the old days—before war and occupation descended upon us—it was agreed and undisputed that politics should be kept away from the children. Political discussion and party struggles were not suitable for them, and they sought to know as little as possible of the horrors of war. I remember during the Finnish winter campaign of 1939-40 that the thing which particularly impressed us, after the first shock of the attack and the spontaneous indignation over that had subsided a little, was that the children suffered from the knowledge that children were hit by bombs and endured privation, that children had to do work for which they were not really old enough. I remember that my own class would say, when we were doing something interesting or having a good time: 'Don't you think the Finnish children would like to be doing this?' They felt spontaneously that the children of Finland had been forced into a life which was not suitable for children, and their faces had an expression of puzzlement and fear when they tried to imagine their sufferings.

I am sure that our attitude was right and that politics and war are not for children, who should be protected until they have the strength and background to bear such things. The propagandist atmosphere that is part of politics, and the violence that is part of war affect children more fatally and cruelly than grown-ups. We who are older have experience and education which make it possible for us to sift and evaluate the experiences of war; they do not find us so utterly without armour as the children are, although we are all rather unprotected. But the times of upheaval find us as finished personalities; the crisis does not influence us decisively in our period of development; propaganda and terror do not put all our ideas upside down. We know because we knew before.

Children have no mental resources; they are in the process of formation; the impressions they

receive are of fundamental importance for their whole future, and if in this period there is war, terror and propaganda, they may be marked for life. In these years of horror a generation is growing up which will be, we hope, a generation of peace and reconstruction. In us who are concerned with their education there is a burning desire that these children of war should be capable and constructive, balanced, happy and active. Our task in part is to help neutralize some of the impressions and feelings which they have had in five long evil years.

Hatred, bitterness, isolation, fear, insecurity, lies, egotism, prejudice, defiance—but also courage, spontaneous sacrifice, helpfulness, kindness, patriotism, a curious solidarity with all who suffer, a happy gift for gratitude and enjoyment of little things, a sense of humour: These children have been subjected to destructive and constructive forces, some of which will come to be dominant factors in their personalities. The task of ensuring that the good forces prevail is one for homes and schools, for a free press and free broadcasting, and for the Church and other spiritual movements. It is a task we look forward to in humility, but also with a will to put all our resources, all our strength, into performing it. We are justified in believing that we shall succeed, for the bearing of the children has shown that we have a good foundation to build upon.

In Norway to-day we speak about a 'front' among the children, and with every possible right. This front cannot go on parade. It is an invisible front, as is the whole Norwegian moral front, but a real living front, with its fields of activity and its own lines. This children's front has three fields of solidarity: their comrades, the school, the home. As in the case of the grown-ups' front, the children's front has one enemy—Naziism—represented by Quislings and Germans.

Children do not think in the abstract. They do not know much about compulsory organization and the corporate state, nor about objective justice and unconditional measures, nor about the basic

values of Christianity, nor about the Hague convention and the illegal depletion of the resources of the country. The children do know that the teachers were to be forced into doing something that they did not want to do, and that for this reason schools were closed and teachers were imprisoned. They know also that Norwegians are fetched by Germans in the night—too many have seen this happen to their family or in their circle of friends—and that people are shot for things which they have not done. And they know that the Germans have forbidden us to celebrate the 17th of May. They know that the clergy may have had to leave the church and the Sunday school, and that Nazis come to the church to spy. They know that there is less and less food to be had; that there is no fruit, though the Germans are eating apples and oranges in the streets; that they can get no sweets while the German soldiers have their pockets full; that father is short-tempered because he gets no tobacco while the Germans go about smoking; that they never get any meat at home, while German lorries carry large loads of meat through the streets; that they are cold because they cannot get coke and wood for fuel, while the Germans get lorry loads of coke and wood.

Therefore the children's struggle is a struggle against persons—primitive and effective. The children do not understand the problem Bolshevism-Naziism. But they see crowds of miserable Russian prisoners of war, and their hearts ache for them. Because the Russians suffer on account of the common enemy, solidarity with them is spontaneous. Hungry little boys give up their poor packets of lunch-time sandwiches if they can succeed in giving them to a Russian prisoner. If the German wardens are furious and threaten to beat them, the boys are proud and happy. The little presents Russian prisoners give to show their gratitude, rings made out of tins, birds carved in wood, are precious because concrete symbols mean so much to the children, more than they can put into words. Something emotional and non-rational is there: the others, the enemy, the

<sup>1</sup> This paper was prepared for a group of Swedish teachers who had already had many contacts with Norwegian children. It is therefore more summary than it would have been if written for readers unfamiliar with the children.—ED.



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N.S., the Germans, have uniforms, symbols, emblems. We grown-ups also felt at first a desire to have some sign, some symbol of unity. With us this was a phenomenon of the first hectic months, for we soon discovered that the front consisted of practically all those who did not wear either the hated sun cross or the German uniform. But for the children the symbol continued to be important. It denoted their group of comrades. Boys or girls who carried the symbol were immediately accepted as 'one of us'.

The symbol was not something fixed and constant, for the funny thing was that the so-called authorities were afraid of the children and their badges, and one after another was forbidden. First the flags, the little metal flags, worn on the coat lapel or the cap, were forbidden. The children could not be imprisoned, but father or teacher could. Then understanding mothers knitted the flag into sleeve, front or shoulder of jumper or sweater, and the caps were given borders in the national colours. That was forbidden. The copper coins had the royal coat of arms in relief. Jewellers were kept busy fixing

safety pins to the back of two-ore pieces, and the coins were worn as badges until that was forbidden. Then they were worn under the lapel until N.S. made searches for them in the school. The next thing was the paper clips; these signified 'we stick together'. But the 'Authorities' were incensed, and one day notices were posted that everything that could be interpreted as a common badge or symbol was forbidden, and that reprisals would be taken. The children began to wear red caps, preferably pixie caps, and blue sweaters and white socks or mittens. Then the red pixie caps were forbidden, and zealous Nazi youths had their Sunday fun taking away the caps of patriotic children, up in the woods or out in the hills, wherever they might go for their Sunday walks. Then it was forbidden to wear anything red. Suddenly 75 per cent. of school children wore blue pixie caps; these also were forbidden.

The slightest amount of psychological insight ought to have warned the authorities to leave the children's little badges and flags alone. As things were the children were

actively engaged in the struggle, which was carried on at a childish level, humiliating for those in power and in the long run an asset for us. It was great sport to be patriotic, to brush past the German sentry at the school gate with a red headed match sticking out of the cap. According to the children's definition, this signified 'flaming hatred'. The next day a comb protruded from a pocket. It was meant to be visible: 'Vi skal greie oss sjal'. 'Greie' means both to comb and to manage.

How could the Germans and Nazis keep step with this constantly changing freemasonry? Their stupidity helped to weld the children into a compact block of resistance, and the children came out victorious. We have never seen so many red sports outfits in the woods, in the mountains and by the sea as we did last year. The V-sign was drawn, stamped, whistled and done with the fingers. One is reminded of a joke which was most successful. The Germans painted giant notices with their V-sign: 'Germany is victorious on all Fronts'. 'Does not apply to Bergen and surroundings' was an addition we rejoiced in. It might also have said: 'Does not apply to the Norwegian children's front'.

But all this had its drawbacks—the herd instinct was developed at the cost of respect for the individual. When we think of the future—think democratically—when we realize that what we fight for is the right to disagree, to be different, then we realize that this necessary solidarity may become a liability. How can these children understand objective disagreement about important affairs, realizing that there is more than one permitted viewpoint? How can they learn to respect the individual? How shall we enable them to develop the courage to voice a dissident opinion? These children have learnt to stand up for a point of view. The situation has made them intolerant; that was necessary. Peace has different laws—therefore they must learn tolerance. And what will happen to the children of the Quislings so that they may not come to feel themselves lonely, isolated 'martyrs' for their cause? They will have to be fitted into the whole, they must become common citizens, not representatives of the master race, not supermen (as it is



called in the terminology of the New Order), but not broken, crushed humans who face life with a desire for revenge and a sense of inferiority which makes them useless.

In the school we teachers felt strongly that the children were on our side. They looked after us and tried to see to it that we didn't run any unnecessary risks. For example, a colleague was teaching English in Form VII of boys. They were studying the future tense—the use of shall and will. To make clear the difference he used the following example: 'I shall go to England—I will go to England'. After the interval there was a tattered little slip of paper on his desk. It said 'Be careful: A.S. is N.S.' It was a warning in the right place—A.S. was a son of a notorious denouncer. Once I was going to Oslo, and a substitute was to take my place. I had just said to my Form VII: 'I'm going to be away next week, girls', when, before I had finished speaking, the class called out: 'Is she a Nazi, Miss?' They knew that Nazis were preferred for such jobs; they had seen with their own eyes what kind of people they usually were—and in their opinion that was the point about the whole matter—even before I had mentioned who was to take over for me.

They often asked when they saw new people: 'Is it a Nazi?' To that I answered either 'No, she (he) is quite all right' or 'I don't know her (him).' The children realized instinctively that those whom we, under these conditions, did not know had something wrong with them—and in consequence, poor them! It's incomprehensible how human beings of normal sensitivity could stand the difficulties the N.S. substitute teachers had to face. We had a term 'Can't keep discipline'. It has taken on new meaning since our experience of the N.S. substitutes. It used to sound as though not one desk would be left whole in the classroom when the period was over. Once I noticed that a N.S. teacher had missed his duty in the playground. I asked my class of boys where he was. 'Oh! him!' they said, 'we have locked him up in the classroom.' This is significant of the attitude to the very few N.S. teachers. I was one day standing in front of a VI Form of boys in

the passage. We had just said 'Good morning' to each other when we noticed an N.S. substitute in difficulties with a second form further along the passage. One of the boys looked at her with a meaning glance: 'She'd better not try anything with us—we'd treat her!' I don't doubt that she would have to go through quite a lot—and I know that she resented the solidarity of the class with me, and with all of us who were on the right side.

Still, no one can be blind to the fact that general discipline and order has been affected. Perhaps some of the old discipline was unnecessary. Perhaps it deserved to break down. But there must be a certain minimum of order and politeness—and we shall have to put in a considerable amount of work in putting right again what has been broken down because of the presence of the very few N.S. teachers. The children—well-behaved children—have discovered that it is possible (and even may be considered right) to treat certain teachers with extreme hostility—they can lock them up in the classroom, they can leave the class-

room at odd times, they can shout down the teacher, and so on. In short, it has been possible for them to be rowdy instead of to work.

Children, like grown-ups, have learnt to calculate. They understand that if we are united in solidarity much can be achieved. In the German reader there was a piece called *Edith wird Jungmadel* (Edith becomes a member of the B.D.M.) All the children detest that piece; even the word Heil Hitler occurs in it, and that they flatly refuse to read. The boys proposed that we should leave out the whole piece, but I hesitated. A colleague had recently had an unpleasant contretemps with the police, and I told them that. The boys thought for a bit; and then one of them said: 'Then there was a Nazi in the class who told on him. There are no Nazis here. So we don't read the piece.'

The 17th of May last year was Work Day and School Day. Without a word being said about it we, of course, arranged things so that the children had no preparation given to them. They brought their song books, their Norwegian Readers (a collection of pieces from

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Norwegian literature), and then we made the day as much of a celebration and as rich in constructive content as we could. I, like many of my colleagues, had an extra special 17th of May rosette; we had got those in 1940 even if we didn't possess one before. All of us, and also the children, came in their best finery. It was a lovely and sad sight to see the playground filled with children in party dress—dressed in their best to show their sorrow over the fate of their country. After a couple of hours a circular from the authorities came round; it forbade the wearing of national colours. There would be an inspection, etc., etc., and then the whole rigmarole about punishment and reprisals.

Solemnly and slowly I took off my rosette and folded it, while the children were looking on wonderingly: 'The Nazis forbid us to wear the rosette', I said, 'but no one can forbid us to keep Norway in our hearts'. We were all moved, both the girls and myself, and I am quite certain that if the children remember any 17th of May from their schooldays it will be the one that they were not allowed to celebrate,

the one when they were not allowed to wear the colours.

It is curious that those who wield the power don't understand that such things only emphasize our struggle and our feeling for our country. In little spontaneous remarks we get glimpses of the children's reaction to things generally. It's not necessary to make a special study of what impression this little seven-year-old has of the Germans. 'Miss! Will the Germans be allowed in Heaven?' 'Yes', answered the teacher, 'if they're good.' 'If they are good! I'm sure they'll push their way in there all of them!' Nor can there be any doubt of the views of these ten- to twelve-year-olds about the air war. One day they came marching along with an enormous placard: 'We demand more Air Raid Warnings!' I wonder if the R.A.F. could resist such an appeal if it reached them. The boys, however, were given serious reprimand by the Germans at a police station.

Little boys can be heroic, frighteningly heroic. An eight-year-old whose father had been executed during a state of emerg-

ency in Oslo was scolded because he had stayed away from school a few days on account of his father's death. His teacher was a Nazi. The other children in the class—eight-year-olds—were furious and decided to leave the school and they went home. When they were outside, the little fatherless boy said 'You go, but I suppose I had better go in again, otherwise there will be reprisals against Mother I suppose'.

It is, of course, the homes which from the first and most definitely have determined the attitude of the children—it's the bearing of the homes that is reflected in them. But in some cases the conflict has even penetrated into the homes and there are children, even of elementary school age, who disapprove of and react against the Nazi views of their parents. One little boy whose father, a lay preacher, had let himself be ordained irregularly by the Nazis found his father's portrait in the newspaper. He cut out the picture, took it with him to school, and put out the eyes while his schoolfellows looked on. In this way he justified himself in the eyes of the other boys—but still, it was



a child and his father. It is tragic that such things have to happen—it is good that they are exceptions.

Just as the children take over the good bearing of the front in the home, so they are marked by the tactical methods of their home. The children know that they have got to say they had fish-sausage or rabbit for dinner even if, thanks to good friends or black market, there may have been a piece of meat in the pot. They know that they have got to say 'no' if the Germans, Nazi police, or unknown persons ask whether Mr. So and So has visited them or is in the house—even if Mr. So and So is well hidden in the house or has just left by the back door. A lie is a weapon, a help in our war.

But what about these children when peace comes—when lies and dishonesty are no longer right and must be condemned? One day father comes home with a pair of

good rubber boots stolen from the Germans. There will be difficulties about the eighth commandment after that. Some children had stolen some sticks of rhubarb and a woman told them this was wrong because the rhubarb wasn't theirs. 'That doesn't matter, the Germans will get the blame' was the answer. Such experiences suggest problems for the future. We cannot blame the children; the times and a war have created their attitude and we had better be quite clear about that in order to be able to help them to make the right approach in the future.

When we talk about the children and their front, their humour, their solidarity and about the consequences the struggle may have for them ethically, we must never forget that these children often bear burdens about which they never talk. Their father may be a sailor on the open seas, they may

have heard from him in the course of these years, more probably they have not. Some have lost him at sea or in prison or by a German bullet. Some have their brother, their father, even their mother, in a German prison. They are all hungry and threadbare—and still they are children, who can laugh and play, who enjoy sunshine and song and kindness. Wergeland's song, the children's National Anthem, is truer than ever: 'Vi ere en nasjon vi med, vi smaa en alen lange' (we are a nation, we also, we little ones, only an ell long). This song was written for the children's 17th of May; it celebrates our struggle and that of our children, and all that the 17th of May stands for: the fundamental rights of Man, and the child's right to be a child without the burden of war and conflict.

A. M. Hansen.

## Book Reviews

**A Working Peace System : an Argument for the Functional Development of International Organization by David Mitrany.** (Obtainable from the Royal Institute of International Affairs. Price 1/6).

**World Organization—Federal or Functional? A Round-Table Discussion edited by J. A. Joyce.** (Obtainable from C. Dixon, World Unity Movement, 4 Claremont Park, London, N.3. Price 3/6).

These two publications deal with the latest and most fruitful conception of how to organize the world for peace, and are best read together, since neither is wholly complete in itself. Professor Mitrany's pamphlet, which argues with great acumen for a functional approach to world peace, omits too much in the way of argument and counter-argument to stand alone; while the booklet published by 'World Unity' is admittedly only a verbatim report of a highly concentrated discussion between Professor Catlin, Patrick Ransome, Dr. Edvard Hambro, C. B. Purdon and J. A. Joyce upon Professor Mitrany's views, some knowledge of which it therefore presupposes. The two together, however, form a most valuable introduction to the latest views on the problems of world organization.

For we are not where we were in 1919, nor will a reconstituted League

of Nations, even 'with teeth in it', solve the problems of world peace. And the reason is not far to seek. The primary object of the League was a negative one, the prevention of war, and its success was judged by what did not happen rather than by what did. But a purely negative aim is never sufficient in itself to achieve success, nor can force, whatever its strength, build up a co-operative system. And that is what the world needs to-day. Just as the uniting

power of the national state is coming more and more to rest upon the social services it offers instead of upon the police functions it performs, so any world organization must stress rather its social aims than its peace-keeping objective, if it is to secure the wholehearted support of mankind. Its primary aim must be the conquest of poverty, disease and ignorance through the co-operative effort of all nations.

This in essence is Professor Mitrany's argument. He believes that such an object can be achieved without abrogating the legal sovereignty of individual States by the elaboration of functional agencies—international Boards dealing with particular questions and ignoring national frontiers, in the same way as the Tennessee Valley Authority in the U.S.A. ignores those of the seven states in which it works. Such agencies already exist in certain war-time controls, such as the Anglo-American Raw Materials Board and the Middle East Supply Centre, and more have been planned at Hot Springs and Bretton Woods. Such agencies need not be universal: they would bring together certain countries particularly concerned with special problems, giving the most important of them a predominant voice in their working, and thus, unlike the old League, linking legal control with practical responsibility.

The realistic criss-cross of such agencies is outlined in the second pamphlet by Dr. Hambro, who points out that whereas Norway collaborates closely in legislation and cultural

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matters with other Scandinavian countries, she desires collaboration in shipping problems not with them but with Great Britain and the United States, whereas in fishing she needs it with Great Britain and Iceland. The first could be organized by an Atlantic Shipping Confederation, the second by a North Sea Fishing Board.

Professor Mitrany goes on to suggest rather less convincingly, that such a ramification of functional agencies might gradually become the basis for a real World federation. For intermediate geographically or ideologically circumscribed Federations he has no use, since he feels that such sectional groupings are bound to lead to strife and war with other similar groupings. But he expects economic unification along functional lines to build the foundation for political agreement; since in the economic sphere where planning is needed we could weld together the common interests of all, without in the cultural sphere where individuality is to be desired, interfering with the particular ways of each.

Professor Catlin produces strong arguments against this thesis, criticizing it as an attempt to by-pass the World Police issue, which is really the crucial problem of to-day, to which Professor Mitrany replies that no other solution seems possible, since federation, whether on a regional or an ideological basis or both, though perhaps desirable is clearly not desired—even within the British Commonwealth, and there the debate rests for the moment. The N.E.F. hopes to continue it this summer at its international study conference, in prepara-

tion for which we hope that members will read and absorb the above most illuminating pamphlets.

W. T. R. R..

**The Boys' Grammar School—  
To-day and To-morrow, by  
H. Davies. (Methuen : London.  
140 pp. 6/-).**

The most recent addition to the Methuen series, *Contributions to Modern Education*, whose general editor is Dr. Susan Isaacs, more than maintains the high standards of the earlier volumes. Mr. Davies has produced a book which is as timely as it is honest and outspoken. Much of what he says will be familiar to the more progressive teachers in the Grammar Schools, but their case is stated here with a lucidity and lack of pretentiousness which is rare in current educational literature. Criticism and appreciation are justly balanced; shoddy thinking has been avoided and no attempt has been made to disguise the real issues and to seek refuge in vague phrases in order to please everybody. The author's easy style, obvious competence, and honesty of purpose caused the present reviewer to read the book at a single sitting—a rare compliment when time presses as much as it does to-day! One's main fear is that the book may only reach the converted; it will certainly 'strengthen them to withstand in the evil day', but it must reach a wide public if it is really to achieve its purpose.

Many parents, and even a few of the governors of Grammar Schools, are becoming aware 'that the needs of the adolescent boy or girl, and the environment both economic and social in which they are growing up, play too small a part in determining the character of the secondary education which they receive'. They know that as a result of compulsory homework 'painstaking and hard-working boys are often in danger of overstrain, and in any case are cut off from pastimes of their own choice'; that 'subjects of aesthetic and cultural value, which are permissible at the beginning of the school course are gradually dropped as the fateful (examination) year approaches', and that 'throughout is to be found the strictest subordination of the activities of the boys to an external examination, which thus becomes the end to which all else must be sacrificed'. What they do not yet sufficiently realize is the conditioning effect of the examination system over practically the whole field of grammar school life and work. This Mr. Davies makes abundantly clear—

Of the intensive mark system adopted in some schools, Mr. Davies says, 'the inevitable result is incessant pressure on staff and boys so that enough marks may be obtained:

teaching is subordinated to marking, and matter is taught in order that it may be tested and marked'. He is just as realistic in his evaluation of the detention system — 'Indeed, judging according to any theory of punishment, the detention system is a failure. Deterrent it has ceased to be; reformatory it has never claimed to be, and it has almost lost its retributive qualities, since few are impressed by it. As an attempt to solve the problem of the erring child the system is beneath contempt. Its sole virtue is its convenience; it is easy to organize, it demands no thought on the part of the staff, and it is the perfect punishment for a headmaster with a passion for statistics.'

Mr. Davies writes with commendable frankness about the 'divine right of headmasters'; with discretion about the position of the public schools and how to educate for leadership; with illuminating insight into the meaning of education for citizenship; with Christian tolerance about religion in schools ('the teacher should be a trustworthy guide, not a paid missionary') and its essential relation to the organization of school life; with extreme brevity on co-education (7 pages!). He shows a temperate enthusiasm for the multilateral school; curriculum and teaching methods receive some direct and a great deal of indirect treatment, and the Norwood Report is shown as much respect as it deserves. We hope that progressive teachers and parents will purchase this book, recommend it to their public library, and lend it to their friends.

David Jordan

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# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 27

May 1945

Edited by DAVID JORDAN

## IMPLEMENTING THE EDUCATION ACT

### Education's D-Day

NATIONAL newspapers, no less than the educational press, have taken the recent words of the Minister of Education as something of a slogan for the day on which Part II of the Education Act was scheduled to come into operation. 'April 1st', said Mr. Butler, 'should be regarded as a D-Day, not a Victory Day for Education'.

It is well that the Minister should stress April 1st as a beginning rather than as an end, as a trumpet call to arms rather than as a sign that we may rest upon our laurels. To secure the passage of the Act was in itself a task of no mean order which called for faith and patience and determination. The initial preparations were long and difficult. The various vested interests exerted pressure in devious ways; sectional advantage was sometimes pressed to the point of endangering the whole plan; educational fifth-columnists thinly disguised as apostles of freedom very early began to operate, aided in no small measure by those too faint-hearted to believe that a generous measure of social justice could be brought about in our time. But the Act was finally passed. The national will has been suitably expressed, it has yet to be suitably acted upon. April 1st is 'but a day of hope and promise, not a day of realization'. If its promise is to be fulfilled we must each in some measure bear a burden of responsibility. In the educational world no less than in the international sphere this is a 'time for greatness'. Vague and shoddy thinking must be eschewed and platitudinous generalities avoided; difficulties must be frankly avowed and failures freely admitted; above all we must avoid putting the new wine of educational equality into the old bottles and resting content with a mere change of labels. 'Upon the education of the people of this country the fate of this country depends.'

### Dawn or Mirage?

*The Observer* of Sunday, April 1st, celebrated the day with a note-

worthy article by H. M. Burton under the above heading. No one could be found more fitted to give a sober estimate of the realities of our present position than the author of 'The Education of the Countryman'. But his question is not posed in any cynical sense. He recognizes difficulties but is not overcome by them, he urges a temperate enthusiasm but leaves us in no doubt as to his own determination to breathe upon the dry bones of the Act the breath of life.

'A more cool-headed Government', he says, 'will surely repeal that clause compelling schools to open each day with a single act of worship. A more honest Government will have to make up its mind about fees in secondary schools: at present no fees may be charged in any school maintained by a local authority, but certain grammar schools, other than independent schools, may continue to charge fees. And one day a harassed minister will have to decide between a parent's demand that a child shall be educated in accordance with his parental wishes (section 76) and the same parent's duty to see that the child receives education suited to his abilities (section 36).' He points out that the change from senior school to modern secondary school will be at present little more than a change in name, and that 'since little more than a third of our rural schools are reorganized, and since no school containing any children under eleven may become a secondary school, two-thirds of the senior children in the rural areas are to be deprived of even this nominal distinction'. Yet he views the 'implied determination that all forms of secondary education are to be equal' as a step of great sociological significance, though he knows it can only be brought about when the same standards of staffing, of buildings, and of amenities obtain in all post-primary schools.

Thinking of the length of time which must elapse, even given the best will in the world, before everything can be accomplished, he ends on a note which we commend to

our own members: 'All the more reason, surely, for starting at once, and for seeking inspiration, not from any association of April 1st with its traditions of unprofitable foolery but from its promise of a renewal of spiritual life'.

### The Task of the Teachers

It was perhaps to be expected that the educational press should lay particular stress upon the task of teachers in the new system. 'The teachers themselves', said the *Times Educational Supplement* of March 31st, 'can at the same time meet the exigencies of the present situation and assist to bring the spirit of the new Act into operation by developing (as so many of them have done during the war years) methods which economize their own energy and give their pupils greater opportunity to take an active and responsible part in their own education. There is much talk to-day of education for citizenship; children best learn this by practising it. The shortage of accommodation can be eased in part by using the school buildings as a base rather than a barracks.'

In similar vein the *Journal of Education* for April said: 'The Education Act, 1944, has provided no more than the machinery for a better educational system. The teachers of every kind, on whom will fall the main responsibility for operating it, must be allowed freedom to experiment. They must show vision and imagination in dropping outworn ideas, and in thinking in terms of the new conception of education as a continuing process adapted to meet the needs of the individual and of society.'

Can the teaching profession rise to the challenge of the present opportunity and think out afresh both the matter and method of education in terms of the needs of the individual and of society in the post-war world? No certain answer can, as yet, be given. It is unlikely that a radical and isolated advance can be made in any one direction, nor ought we to assume that the passage of an enlightened statute will make the



timid become adventurous, the autocratic become democratic, and the followers of routine methods become experimentally minded. In the final analysis the real advance in education will depend upon the quality of persons—teachers, administrators, members of education committees, and parents—upon their willingness to accept progressive change and to do the hard thinking which must be the necessary prelude to enlightened action.

### **School Buildings and Progressive Attitudes**

The responsibility of teachers in bringing into operation the spirit as well as the letter of the Education Act cannot be overstressed. But they may, with justice, retort that they cannot make bricks without straw and that their efforts can only meet with success if adequate buildings and equipment are provided. A later article describes some of the handicaps which tend to discourage the adoption of new methods in the grammar schools. Conditions in the old elementary schools were in most cases infinitely more discouraging, and unless a better physical environment is provided we shall probably have a continuance of the uninspired instruction originally devised to meet the 'needs' of the children of the labouring poor.

It is easy to think and to talk about progressive views on education in the cloistered seclusion of a comfortable education office or in the dignified precincts of one of the newer universities. It is a very different matter to continue to do so after twenty years of teaching in a building whose shabbiness makes one feel personally second-rate, and whose internal arrangements seem to have been devised to produce a maximum of friction and a minimum of effectiveness. Just as the children in these schools are acutely aware of the loss of personal dignity and self-respect associated with the wearing of second-hand clothes, so they are no less affected by the second-rate educational provision which the community has made for them. Their valuation of what is done within the school walls is consonant with the material shabbiness of their school environment and the task of the enlightened teacher is accordingly made the more difficult.

Such discouraging conditions

press most heavily upon the young teachers fresh from college. They bring to their first school new ideas and high ideals but find it difficult to practise the former and to maintain the latter. The old routine methods of instruction give a reassuring sense of efficiency, they produce the recognized form of measurable results, and the type of passivity in the class which is still erroneously described as 'good discipline'. Small wonder if the new entrants cease the struggle to attain an educational philosophy and become content with being 'effective teachers'! Let no one condemn them without first taking a look at the educational slums in which they have to pursue their vocation.

### **Our Educational Slums**

Here are a few brief extracts from a young teacher's description of an elementary school which illustrate the kind of adverse environment we have in mind.

'Five of the seven classrooms are connected with each other by means of sliding glass panel screens. Whenever Class 2a goes out for a physical training lesson the screen between 2a and 2b slides back and upwards of forty children file through the 2b classroom. The process is repeated later, only in the reverse direction; the children file through into 2a room and the screen rumbles back again. If it is pushed violently it slides quickly into position, bounces off with a rebound and begins sliding back again, so that the process has to be repeated. Sometimes, however, it moves a little way and then stops. You push with all your strength, but this is of no avail. . . . Another disadvantage of these screens is their comparative transparency, not only from the visual but also from the auditory point of view. If you concentrate it is possible to take in a certain amount of three different lessons at once. An inexperienced person like myself found it hard to pay no attention to these other sounds, and I have seen children in front of me who were obviously taking part in the lesson next door, especially if it was a music lesson. One English Literature lesson I remember was on the ballad of "Robin Hood and the Widow's Three Sons". Next door there was a singing lesson in progress. I had practically to shout to make myself heard above the lusty singing of "Sir Eglamore". Some of my class could not resist tapping their feet to the rhythm, and one or two bold spirits actually hummed. I did not really blame them. After all, they

knew "Sir Eglamore"—they could hardly hear me. Who could blame them for wanting to join in the singing? They liked to hear about Robin Hood, but "Sir Eglamore" was an old favourite. I felt like sliding back the screen and letting him defeat Robin Hood for that lesson!

'Washbasins are scarce. There are only two in the whole school besides the one in the headmistress's room. These two are about four feet long and one foot wide, and there are two taps to each basin. At these basins the children can wash their hands before going to the canteen or after painting. Here, too, the cups for the teachers' afternoon tea have to be washed. The paint pots and brushes and all the receptacles used for painting and handwork are cleaned here. The space is hopelessly cramped. Behind you, as you stand at the washbasin, are children putting on or taking off their hats and coats; beside you is a child trying to wash her hands: on the other side is another child washing teacups: in front is a brick wall. Yet the children are clean. I wonder how they manage it!

We shall have to give the first priority in the post-war period to the building of houses and the re-establishment of homes, but the abolition of our educational slums must also come high up in the list of priorities. We need a ten year plan for educational reconstruction in each administrative area—a plan boldly conceived, which progressively develops as men and materials become available, and which is based upon demolition and rebuilding rather than patchwork alteration. Only thus can we secure the type of physical environment in which 'vision and imagination in dropping outworn ideas' can have the chance to develop and 'the new conception of education' can become effective.

*David Jordan.*

### **A Special Article**

We are pleased to include in this bulletin a special article by Joan Dray who is taking part in some interesting work in a Social Studies Course at the Barnet Day Continuation School in an endeavour to put into practice the principles of curriculum planning which are indicated in the title, 'Co-ordinating the Curriculum'. We shall welcome any articles indicating new methods of approach, particularly since the summer conference will be mainly concerned with this topic.



THE first problem we must settle is whether we mean to co-ordinate the present curriculum or to reconsider the whole content of education and draw up a fresh scheme of work.

If we spread out on our desks the syllabuses of all the subjects in our present school timetable we may with patience and ingenuity interlock them into a single jigsaw of study: but the result will probably be forced and artificial. Co-ordinating the curriculum should mean something more than studying the natural resources of Africa in Geography, the Boer War in History, and reading Prester John in the Literature period.

We need, not a thread of common interest between subjects stitching them together like leaves in a wreath, but a single stem of study, organically sound, that will branch, bud and blossom.

Now what exactly does this involve in changing, discarding and adjusting?

There are certain well-determined routes we follow across the field of human experience and discovery; they are signposted Biology, History, Literature, Philosophy and so forth by the universities and we begin the journey along many of them in school. They are very useful highways, but we tend to have explored our universe too much along their limits alone; Education would now be greatly revitalized if we abandoned them and did a little cross-country trekking instead.

Moreover, these highways leave uncovered considerable stretches of countryside; witness the many suggestions for additional subjects on p. 59 of the Norwood Report. Our timetables are already overcrowded; we cannot include more without rejecting part of our present scheme. The problem is pressing as so many recruits will enter the teaching profession during the next few years; and even more so with regard to the projected work in County Colleges, for such new departures in education ought not to be tied by the old traditions and made conformable to the old conceptions of curriculum planning.

Although ideally we should replan our schemes of work and our methods of approach from the earliest stages upward and co-

ordinate our curriculum not only in the horizontal of the field to be explored at any particular stage, but also in the vertical of a whole school life, we shall have to accept the fact that the free-st scope for enterprise will be in the newest territories, the Nursery School and the County College.

### **The Content of Education in the County College**

Let us consider the latter. What is to be the content of that precious one day a week? To give our young people just a smaller portion of the same hors d'oeuvres that we at present serve up for our full-time pupils of the same age would not only be dangerously unimaginative, it would be a criminal waste of a grand opportunity—a chance for tackling, at last, some of that long overdue research outlined by Dr. Stead in *The Education of the Community* (pp. 143-4). Some teachers, conditioned by many years work under the prevailing regime, may be tempted to provide as much information as possible in a condensed and concentrated form—potted history, essence of geography and dehydrated civics. But what our students will need is not an intensive diet but the chance to find food for themselves. We shall have to stop teaching them and encourage them to learn. To learn what?

All knowledge is one. To break down subject barriers is not enough: we should make the experiment of abandoning subjects. The scope of our study is human needs, human discovery, human aspiration; the world as man finds it, the world as man modifies and extends it. Our starting point may be this week's film, yesterday's newspaper, this morning's radio programme—anything that arouses interest and discussion because it is within the radius of our experience. We must begin at the beginning. And for young people working in factories and shops the beginning is not Genesis or Homer or Neanderthal man; it is not spiral nebulae or the single cell or the definition of a straight line: it is suburban London or rural Lincolnshire in the sixth year of the war; it is their own particular Here and Now.

### **A New Approach to Knowledge**

Let us suppose that towards the

end of one week's discussion someone mentions casualties in a recent air raid or road accident or the return from the front of a wounded school fellow, and that a good deal of general interest is shown about injuries and their treatment so that it seems worth while to spend the next few weeks making a serious study of the topic. How do we set about it?

A good beginning might be a visit to a local hospital or watching a first-aid demonstration. Then, having grasped some of the important factors in our present medical service, we can look back into the past, not merely to gape with curiosity but to discover how far the motives and purposes of our forefathers were the same as ours as well as the technical handicaps that limited their work. We could get a glimpse of the Knights of St. John, the horrors of the Crimea, as well as Harvey discovering the circulation of the blood and Lister at Edinburgh experimenting with carbolic. One student may collect information about the history of ambulances from the H.M.S.O. publication, *Humanity Keeps an Appointment*; another may illustrate a talk on modern operations by photographs from *Picture Post*; those who have followed a first-aid course can give a demonstration of bandaging, and so forth.

To the specialist this may seem a superficial and sketchy method; to the ordinary teacher it may seem to call for an alarmingly wide fund of general knowledge. To the first I would suggest that the purpose of part-time education is to break down the barriers of the mind, to extend the field of vision, to erect signposts, rather than to give the experience of close and careful work. Such experience should come through training in certain basic skills—to be instanced in a moment—where intensive work is really useful. Our co-ordinated scheme of study should be, by contrast, extensive, with a chance of some individual intensive work where really keen interest is aroused: for instance undertaking some project on the lines suggested by Professor Hamley in *The Schoolmaster* a few months ago.

To the second, the diffident teacher, I would urge that we must abandon the role of expert and



finally cast off our already half-discarded cloak of infallibility. We must become leaders of an expedition and not guides conducting a tour of the grand sights and great masters. We shall be explorers ourselves. We shall not be able to define the exact field of our study; we can know only our starting point. When, for instance, we set out to trace back the history of hospitals, as suggested just now, we shall have collected a number of facts, anecdotes and illustrations, but we may well be hazy about some of the geographical, social, financial, or biological aspects on which questions may be asked. Our task will be not to give the right answers but to show how these may be discovered; thus a teacher becomes a learner, too. For the reward for this exacting work is just this; that we extend our own knowledge and educate ourselves as well as our pupils.

Is the whole day to be given to study and research of this sort? In spite of the rather different practice at Rugby Day Continuation School, I would suggest that while further education is limited to one day a week only general cultural education should be provided. This does not mean academic education. In a six-hour programme I should like to see at least two hours devoted to study of that co-ordinated kind suggested above—with occasionally a full day for a field trip. The rest of the time would be given to developing those basic skills hinted at earlier. These include skills of communication, both with pen and voice; skill in calculation; skill in manual dexterity; skill in physical agility and control; skill in observation. The practice of these skills can be linked with the two hours of study, but will need also some specific training. I think an hour should be reserved for skill of communication—and another for physical education. The remaining two might be given as far as possible to self-chosen activities involving the other skills—Art, Crafts, Music, Drama, Mathematics, and some Homecraft for both sexes.

Let us take a last look at those two hours of co-ordinated study. The topic for discussion will generally have arisen from the previous

week's work. First will come a review of what is already known, then some discussion of doubtful points, suggestions as to what should be found out. From this will arise some research in books, pamphlets and illustrations and perhaps an appropriate film. Lastly, after a report of the findings, some record of the discovery made or the conclusions reached. This need not be a written exercise for the nature of the record should be determined by the talents and aptitude of the recorder. Here is the link with the practice of skill.

### Opportunities and Hindrances

There are, of course, good reasons why this type of co-ordinated work has not been more readily adopted in our schools. Poor library provision and difficulty of access to books; the heavy, static type of classroom furniture which restricts freedom of movement; lack of shelving, display boards, and equipment for painting, cardboard cutting and modelling in the ordinary classroom; a rigid timetable, specialist teaching, and lack of grants for fares on school expeditions—these are a few of the major handicaps within the present secondary school system. Moreover, if we are to adopt a less verbalized approach to learning, and expression by chart and diagram rather than by an essay, we shall need easy access to an epidiascope so that group comment and criticism may be facilitated. The old handicaps need not restrict the scope of the work in this new field of education. It must be kept free from the tentacles of the examination system, and demand scope for experiment in the full use of the new aids to education which have as yet found little place in the orthodox school programme.

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Mr. D. Gatley - Philip, of Vancouver, B.C., Canada, who is at present working for the Canadian W.E.A., would like to correspond with an English member of the N.E.F., to exchange data and views on social and educational conditions in the two countries. Would any member interested get into touch with Miss Clare Soper, 50 Gloucester Place, London, W.1.



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# THE NEW ERA

## IN HOME AND SCHOOL

PRICE 1/-

JUNE 1945

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## Education in War-time Britain

H. C. Dent

Author of *Education in Transition*

THE story of education in war-time Britain amply justifies the saying that truth is stranger than fiction. It embodies the strangest variety, the wildest contrasts, the most unpredictable happenings. But it has a unity: the unity of logical development.

It begins on 1st September, 1939, when, with the Germans invading Poland, the evacuation of nearly a million schoolchildren from industrial into rural areas began. Schools were everywhere closed, and in the evacuated areas their buildings were commandeered by the military or civil defence services. Teachers were called up in thousands. Then—the war did not begin, at least not in England. Children flooded back to their homes; and for a while we approached chaos in both evacuable and reception areas.

With what to-day seems incredible speed (but at the time seemed very slowly) order was re-created out of chaos by the devoted efforts of teachers, educational administrators, and voluntary helpers. By the Spring of 1940 the public system of education was again functioning with a fair degree of efficiency. Thousands of children had only half-time schooling, and thousands were taught in parish halls, barns, garages, and private homes; but they were being taught, and were no longer running the streets or roaming the lanes, as so many of them had been in autumn 1939.

Then the blitz began. Evacua-

tion after evacuation took place as towns suffered the rain of German bombs. Hundreds of schools were destroyed, or so damaged as to be unusable. But the administrators and the teachers had learned well the lessons of the first evacuation; few even of the heaviest raids were allowed to interfere with education for more than a few hours.

What was really distressing during this period (1940-41) was the plight of the children whose parents would not evacuate them. Up to 25,000 children were sleeping (or not) in London's Tubes; thousands in industrial areas knew no bed save a shelter bunk.

Total war compels a strategy which covers the home—as well as the battle-front. The British Government realized this early on; and things began to happen.

In November, 1939, the local statutory bodies and the national voluntary organizations were called into partnership to provide additional social, educational, and recreational facilities for boys and girls between 14 and 18. Thus arose the Service of Youth which now covers the country and is an integral part of the public system of education.

In the spring of 1940 enterprising local bodies began to establish public nurseries for the young children of evacuated mothers. The following year the Ministry of Labour and National Service, wanting married women in the factories,

began to back this movement strongly, and by 1944 there were 1,500 'War-time Nurseries', many, in fact, doing nursery school work.

In 1940 the Government began to expand the School Meals Service, hitherto restricted largely to necessitous children—about 3 per cent. of the school population. By 1945 over one-third of all the children in British schools were receiving a good mid-day meal 'off the ration', and three-quarters of them an extra milk ration. For younger, and delicate, children special vitamin foods were made available, and any fresh fruit coming into the country went first to children and hospital patients.

Britain's shortage of skilled craftsmen became apparent early in the war. The technical colleges and the universities were called in aid, and from early 1940 many of the former worked on shifts day and night training men and women for the Forces and the war industries. The universities sent large numbers of their staffs into the Civil Service and war-time research, and received large numbers of prospective officers for short intensive courses at the university level.

As early as 1939 it was realized that something ought to be done on a large scale for the education of the rank and file in the fighting Forces. The Central Council for Adult Education in H.M. Forces began the work. In 1941 the Army Bureau of Current Affairs (ABCA)



was established, and education in citizenship became an integral part of military training. The next year saw a further development; a connected series of lessons on 'The British Way and Purpose'. Comprehensive plans for general, pre-vocational and civic education for all men and women in the Forces awaiting demobilization are now ready to be put into action.

In 1941 the Air Ministry appealed to boys between 16 and 18 to take voluntary pre-service training. The response exceeded all expectations; in six months 200,000 boys were in the Air Training Corps. The Army Cadet Force and the Sea Cadet Corps later made similar appeals, with equally gratifying results. The educational influence of these pre-service training corps upon boys and girls (for the girls formed unasked a corps of their own) has been invaluable.

The general awakening to the need for extended educational provision of all kinds led as early as 1940 to demands for radical reform of the public system of education. In 1941 the Board of Education (as it then was) began to seek the ideas of the statutory bodies and voluntary organizations concerned. During this year and 1942 public interest mounted; meetings were held all over the country, and many bodies published views on the post-war reconstruction of education.

In July, 1943, the Government outlined its policy in a White Paper entitled *Educational Reconstruction* (Cmd. 6458), and in December the President of the Board of Education introduced into Parliament an Education Bill for England and Wales embodying this policy. After the smoothest Parliamentary passage any important Education Bill has had in Britain, the measure became law on 3rd August, 1944. An Education Bill for Scotland is at present being considered in Parliament and the Government of Northern Ireland hope to introduce one for that province in their Parliament this autumn.

The English Act entirely recasts the public system of education in England and Wales, which is now organized in three progressive stages—primary (2-11), secondary (12-19), and further or adult education. The President of the Board of Education has become a Minister, with powers of control and direction over the local authorities, upon

whom is laid the statutory duty of providing efficient facilities for education throughout the three stages. Parents are compelled by law to see that their children receive during the period of compulsory attendance at school an efficient education 'suitable to their age, ability and aptitude'. The age of compulsion (full-time) is to be raised to 15, and later to 16, and part-time education up to 18 is to be compulsory for all those not in full-time attendance at school. For the first time all private schools are brought under public supervision. Medical treatment as well as inspection is to be provided free throughout the public system up to the age of 18, and special educational treatment for all children handicapped by physical or mental defect is made a statutory duty of the local education authorities.

The bulk of this Act came into operation three months ago, on 1st April. Into operation; but not into effect. Little can be done yet to make it effective. Upwards of 300,000 school places have been destroyed by enemy action, and civilian building has not yet recommenced. Books and equipment of every sort are in short supply. One-quarter of the men teachers are in the Forces, and demobilization has not yet begun. No men teachers have been trained for years. The school staffs are eked out with ex-teachers drawn from retirement and married women, but classes are everywhere too large. Teachers' duties have been hugely increased, owing to evacuation, school meals, clothes coupons, war savings schemes, agricultural assistance by children, pre-service corps, and so on. Similar pressure has fallen on educational administrators. Reform has begun, but will move slowly until Japan, like Germany, signs unconditional surrender.

One final word. This reform of education, which is but one of a comprehensive series of social reforms Britain has in hand—public health, housing, social security, employment—must not be taken as indicating a completely selfish absorption in our own well-being. Britain is conscious of her responsibilities towards those who have suffered more than she; and in seeking to improve her people's lot seeks also to make them more capable of fulfilling those responsibilities.

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# Education Act, 1944 and the Educational Prospect

. Compton

Director of Education, Ealing, London

ON April 1st, 1945, Part II of the Education Act came into operation, bringing with it three definite measures: the abolition of Education Authorities for elementary education only; the abolition of fees in maintained Secondary Schools; and compulsory religious education in every state school. For the rest, we are entering upon a period of experiment and uncertainty. The Act is a magnificent programme for educational advance but its success will depend upon a number of factors, the weight and direction of which cannot, at this stage, be estimated with confidence.

Bluntly the question is, will the Act work? It was passed with high hopes and a great purpose. Anyone who listened to the debates in the House of Commons must have been impressed by the strength of support, which came from all parties, for the Bill as a measure of educational progress. Yet an administrator might have been pardoned for feeling disturbed at the apparent failure of many supporters of the Bill to come to grips with the administrative problems which its passing would produce. Still, it is the privilege of the administration to solve problems when the nation has decided what, in relation to a great social advance, it wants to do. Now on the eve of the operation of the Act, administrative worries are looming large. I have no desire to underline them but hard experience has taught me that great measures for social reform can be obstructed if a close watch is not kept on administrative facts and difficulties, and, more important still, if the body of men and women in the country are not well informed about the proposals and determined that they shall be put into effect. At the moment I am not sure whether the British public is so informed nor whether it has calculated what the Education Act, made fully operative, will cost John Citizen and his wife in sacrifice of money and leisure. I believe that the Act can be made to work and produce immense benefits for English education and the English nation, but only if there is general and clear understanding of what has to be done, the difficulties to be overcome,

and the price that will have to be paid.

Let me try to indicate the major problems and difficulties.

## Shortage of Teachers

The Ministry of Education is now proceeding as vigorously as it can with a scheme for the emergency recruitment of intending teachers from the Services. It hopes to obtain under the scheme, from the Services, from commerce and from industry in the course of the next seven years, seventy thousand teachers. That is, it hopes to recruit a number of teachers which will be roughly equal to the estimated shortage of teachers when the war comes to an end.

I believe the scheme is well-devised and I dare not think what will happen if it does not succeed. In the long run it is obviously going to be a very good thing that men and women of a diversity of experience and of comparative maturity should be enabled, if they have a bent for it, to enter the teaching profession, and the teaching profession will benefit from admitting to its ranks people of the right sort who have a first-hand knowledge of men and affairs outside the academic range and who will bring their own sense of purpose to teaching needs.

Nevertheless, I could not but be impressed by a letter I received the other day from a teacher who is now an Army Education Officer:

'I think that the Government has erred a little in its quest for new teachers. I quite agree that there may be good material in other professions and industry which could be used to advantage in encouraging new members to enter the teaching profession, but the way in which the newspapers and Army pamphlets state the case is causing the soldier and the A.T.S. to think along wrong lines. They have the idea that the country is *destitute* of teachers and that any one will do. One only has to decide "I will be a teacher" and it happens.'

The writer of this letter is about to start a class for intending teachers to enable them to learn what teaching means and so to discover individually whether they are fitted for the profession they propose to enter. I hope that some

scheme of this kind may become generally adopted throughout the Services.

But even assuming that the scheme for the emergency recruitment of teachers is successful, we shall still be a long way from the time when we shall have enough good teachers. It is going to be some years before any considerable reduction in the size of classes can take place. There is universal agreement that such a reduction is the most important single reform that could be made. But we shall have to wait for it. Moreover, of the teachers who come into the schools under the emergency scheme many will not be able for a year or so to carry the whole weight of a teacher's responsibilities. How quickly they develop will depend in considerable measure on the assistance, direct and indirect, they receive from their teacher colleagues; and their teacher colleagues will be hard pressed to find time for giving that assistance in the immediate post-war years.

## School Buildings

In post-war planning there has been a promise that school buildings will be given equal priority with housing, and the Ministry of Education in consultation with other Government Departments has done some first-rate work in thinking out methods (standardization of building units; standardization of equipment, etc.) for simplifying the technical and administrative processes relating to the provision of new schools and making possible their rapid erection. The Ministry of Works has recently produced improved specimens of pre-fabricated classrooms which are a considerable advance on any structure of that type we have had hitherto.

I think that we may reasonably expect to have new buildings designed according to the requirements of the Ministry's building regulations — and therefore well planned and with ample accommodation—erected wherever there are new housing estates. But what of the improvements and extensions, beyond question necessary, for tens of thousands of existing schools in both urban and country areas?



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How long will it be before a 'senior' school now housed in a wretched building in a crowded area can be given the accommodation which will enable it really to function as the secondary school it became under the new Act? I have already indicated that the building regulations are admirable. But for how many years will they remain an ideal or a criterion to be applied in the building of new schools? What, in fact, will happen within the next five to seven years to the old, unsatisfactory school buildings?

Perhaps the practical answer will inevitably be: more and more pre-fabricated buildings. In this connection the improvement in pre-fabricated buildings fills me with alarm. The first types could be expected to have a life of ten to fifteen years; the most recent ones will stand for at least double that period. They have cavity walls and are well lighted. I am disturbed at the prospect that a considerable proportion of our school accommodation needed during the next ten years will be provided in pre-fabricated hutments which may, for a generation or more, stand between the nation and those

comfortable and gracious schools we ought to have.

### The Denominational Problems

In the course of the negotiations on the Education Bill the Ministry of Education sought to achieve a compromise which would be fair to the religious bodies who were determined to maintain control of the schools they owned and wanted financial assistance to enable them to do so, and the great body of men and women who hold the opinion that there should be no grant of public money without some form of public control. In the view of most educationists the compromise reached in the Act is a good one and as generous to the denominational bodies as possible. However, the Roman Catholic hierarchy have already stated that they consider they have been unfairly and even harshly treated and will raise as a political issue at the next election the position of the Roman Catholic schools. It would be easy to dismiss as comparatively unimportant this kind of opposition but it will be expressed with great determination and force at a time when, the war just over,

there may be more than a little confusion, when political axes will be sharpened to a fine edge and when many people will feel weary and perhaps disillusioned.

### Sergeant John Smith

Sergeant John Smith will soon, we hope, be coming back from the wars. He is a resident in a heavily-populated part of a town where his family have lived for two generations before him. He has arrived back in this country just as his daughter, aged eleven, is due to be transferred from a primary school to some type of secondary school. His daughter, though a pleasant, eager girl, is not fitted by 'ability and aptitude' for the academic curriculum offered in the local grammar school (which, anyhow, cannot admit all the children of recognizably bookish interests who want to be accepted). The secondary school for her, therefore, must be the 'modern' school which is in a poor building with a very small school hall, no gymnasium, no practical rooms, none of the amenities which give some substance to the idea that a school is a place where education is more than a



process of instruction. Sergeant John Smith who has read about the Education Act, 1944, and the new possibilities in education which it reveals, will scarcely be content if in answer to his demur he is told that the new schools will come long in due time. He has been fighting for several years and is passionately concerned for his daughter and her future. To oblige her to go to a school which is ill-housed, ill-equipped, and understaffed—what does the promise of the Act mean for him? Is it the case that he and his like are once again being bluffed? So much has been promised, so little of the promise made concrete. He is a reasonable man, he knows how hard facts can be. Why at least had he not been told?

### Experiments in Local Government

The abolition of the Education Authorities for elementary education only and the setting up under the Act of County Councils and County Borough Councils as the only local Education Authorities have produced some remarkable anomalies in local government, but I am not going to deal with them here. However, it is most important to recognize that the Act cannot work if the new plans for the delegation of powers by County Councils to Boroughs or Urban Districts as 'Divisional Executives' are not successful. These 'Divisional Executives' are a new creation in English local government, and will point the way to changes in services other than the educational service if they function successfully. Whether they will or not, it is too early to say. But two things are certain. The first, that in consultations between County Councils and the Borough or Urban District Councils, feeling has sometimes run high and distrust of one another has been expressed. That may be inevitable in a process of bargaining, with, for background, a feeling of resentment on the part of the Boroughs that have been dispossessed. But manifestly, whatever schemes of divisional administration are produced on paper, without real goodwill on both sides and energetic co-operation, the prospects will be gloomy.

Moreover the programme cannot be worked fully unless in the localities a great many men and women who hitherto have kept

aloof from local government will come forward and volunteer to take a share. The Ministry of Education has issued a Model Instrument and Articles of Government for Secondary Schools which prescribe the functions and responsibilities of the governing bodies of secondary schools under the new arrangements. To these governing bodies a great many people will have to be co-opted. There will also be necessary co-optations to youth committees, to juvenile employment committees, to community associations and other bodies which will be formally constituted. I can perhaps best give a picture by suggesting that where a Borough Education Committee has been composed of, say, twenty-four people of whom perhaps eight were co-opted, there will be now about a hundred persons to be co-opted on to the bodies I have mentioned. Nearly all of them will be new to local government procedure and to committee work and will have to learn their jobs. That means that they will have, for the first year or two, to give up a good deal of their private time. Will the necessary number of intelligent and interested people come forward? At the moment no one is in a position to know. One can only be hopeful. If this large-scale co-optation is successful, immense improvements in English local government will immediately become practicable.

*Administrative Staffs.*—It was inevitable, as it was unfortunate, that the planning for the great educational changes under the Act should have to be made both centrally and locally by staffs that have been seriously depleted, by men who are so heavily pressed in their routine duties that they can spare little time for thinking round and through their problems, and that a general suggestion of weariness, in the sixth year of war, is discernible among educationists as among other experts. A great deal is going to depend on what is done within the next three or four years. I have already tried to indicate the danger that Sergeant John Smith may feel frustrated and disillusioned, but assuming the temper of the English public to be at its best, unless the first fruits of the Act are there for all to see within two or three years there will be grave danger either of general apathy, which will prohibit

progress, or that the machinery will go into reverse. For by that time the financial implications of the Act will be better understood.

*Financing the Act.*—Proposals are now in force throughout the country for new scales of salaries for teachers and already there is a considerable feeling of disquiet at the burden these proposals will throw upon the local rates, even though public opinion is generally in favour of the proposals as being reasonable. Smaller classes, better schools, improvement of old school buildings, extension of medical services for handicapped children, developments in technical education, expansion of further education, a free school meals service—these desirable and desired requirements are going to cost a great deal of money. Much has been written on the comparative ease or difficulty with which this country will be able to finance the schemes of social reform to which it is now committed. I am no economist and will not trespass in those fields of speculation. What is beyond question is that to pay for those social schemes the ratepayer will have to sacrifice some luxuries and some of his potential leisure. Will he be prepared to do so? Here we have to face realities. The Act was passed to an accompaniment of eloquent speeches about education and fervent hopes for what it may accomplish. Yet any competent observer in England to-day would be bound to confess that he can see little indication of a general public awareness of what the Act means.

'Pour faire quelque chose de grand il faut être impassionné'. Something great has to be achieved, but I can see few signs to-day in England of any passion for education. Perhaps I am quite wrong about this. The feeling may be there awaiting a stimulus. But the stimulus must be provided.

### Conclusion

I reach, therefore, these conclusions. The Education Act, 1944, is the statute for a social revolution. Unless there is a social revolution the Act will not work. By a social revolution I mean all that would come through an acceptance by the great body of men and women in this country of their need to make a contribution towards its government, to sacrifice their pleasures



and be prepared to work harder for the sake of the social reforms they want and to bring to bear on the educational programme set out in the Act an enthusiasm and a determination which will brush aside administrative obstacles. Our people can only attain that conviction and firmness of purpose if they are fully informed and fully trusted.

Whether or not educationists have, through war experience, learned the importance of publicity, they have not yet applied it ade-

quately to their own good purposes. At this time both the Ministry of Education centrally and the Local Education Authorities in the areas ought to regard as an essential to their educational planning, the organization through the press, by broadcasting and by films, of a campaign to enlighten our people on what the Education Act means and to encourage them not to regard too grimly the snags and difficulties inherent in the first stages of the developments. Both the Ministry and the Local Educa-

tion Authorities ought, as quickly as possible, to produce their programmes and their time schedules. Better far that Sergeant John Smith should know that the new school he hopes for will not be open until 1951, than that he should be led for lack of information into a false optimism. The facts should be made known. But facts are not enough. The gospel must be preached. The Education Act, 1944, will not work, whatever the skill and energy applied, unless faith and fervour are there, too.

## The Nursery School, 1939-45

M. B. Denny

THE disintegration of family life by war has undoubtedly affected the public conception of the role of the Nursery School. Although its general function can be stated quite simply and for all time as the provision of suitable conditions for the growth of the *whole* child—body, mind and spirit—the emphasis on different aspects of its work has already been varied during the short history of the movement, in accordance with local progress in domestic amenities and water supply, universal realization of the educative as well as physical value of its training and, since the war, of a national obligation to give the youngest children the first and best protection from danger and to provide compensation for the employment of mothers.

It is important at this juncture to remember that the work of any social service can be evaluated only in relation to the whole socio-economic structure and to the consequent specific needs of the society it serves at a particular moment in time. When the problems of housing and employment are readjusted and the country is settled enough for a national policy on nursery education to be formulated it will reveal the stage reached in our standard of living as well as our conception of the importance of early childhood, and will give some indication of the ideology by which we would have our culture both measured and directed.

The war has necessitated emergency provision for the care of young children outside their homes on a large scale, and the public, ignorant of all that is implied to

the initiated by the term English Nursery School, has differentiated but little between the genuine article and the Wartime Day Nurseries and various residential institutions for the under-fives which have served to help the country to give bodily care and protection to its infant population in time of need. There can be no doubt that as a whole these services have been valuable and that thousands of our children have had greater opportunities of fresh air, food, cleanliness and rest than they would have had in their own homes. Some of the physical results have been startling, but a healthy body is not the only requisite for generous living. The most fundamental need of man and child alike, and also the most reliable generator of vitality, is love, and particularly at each stage of life a sense of security in the mutual love that is most vital to the individual at that stage. No other love will compensate. In children the need is for parental love. The growth of the *whole* child is dependent, therefore, on nourishment and training being supported by the intimacy and warmth of the family circle, and the aim of the normal Nursery School is to assist in building up this mutual appreciation. It is by giving expert care and training *in close co-operation with the home* that the Nursery School strives to bring about such a harmonizing of the whole personality as will prepare the child from the earliest years for full living. Clearly then the Nursery School should be an integral part of its immediate neighbourhood—of the nucleus of homes which it

serves—and the removal of children from these homes cuts at the very roots of this basis of its work.

During the years 1939 and '40 hundreds of thousands of young children migrated from our largest cities. All the under-fives were sent either with their mothers to billets, or in organized Nursery School parties to some of our finest country houses. Some of these residential nurseries were easily accessible, enabling parents to visit their children at reasonable intervals and affording opportunities of recreation for the staff. Others, however, were so remotely placed that parents' visits were rare and difficult and the staff were cut off from all external sources of enrichment of life.

Since November, 1940, the writer has been sending groups of students regularly for short periods of residence in various types of nurseries and Nursery Schools under different Authorities and has visited many of them herself. The genuine Nursery School established by a Local Education Authority is staffed by well-qualified Nursery School teachers trained to care for the child's mental and emotional development as well as for his body, and usually has a trained nurse too.

Residential Nurseries established by voluntary bodies have usually been entirely in the hands of nurses and here, as might be expected, the stress on cleanliness and order has tended to crowd out other aspects of training, even where a visiting teacher has conducted the occupations of the 3-5 year-olds. The nurseries vary as much as any other closely bound communities but the

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general impression is a happy one. The majority of toddlers, though bereft of home and family, are able to make temporary adjustments through their appreciation of the pattern of life, the easy routine, the trustworthiness of their guardians and the interest of occupations.

After a few months in the country they are usually robust and healthy. Every care is lavished on them and the food is excellent. Although in some cases the delay in arrival of equipment in the first instance was serious, the standard of provision for the children's activity and occupation has, as a whole, been most creditable to a country at war. The 'institution' element has been eliminated as far as possible, i.e. even in a household of 90, children have lived almost entirely in groups of 8 or 10, and this has involved much organization and long hours of duty for the staff. So much effort has been made to give the children normal experiences such as cooking, shopping, bus travel and individual adult companionship that in some places the staff seldom go out even on their free days without taking one or two children with them. Yet these are households of tragedy. When they first evacuated the children had at least the advantage of setting off in charge of superintendent and helpers who already had a place in their normal lives and knew their homes and parents. During the last years of war there has been no such link. Unknown children from unknown homes have been brought up by unknown women. Some are now orphans. Some have forgotten their parents and others have been forgotten or deliberately cast off by them.

We sometimes rejoice at our ability to get used to situations which have at first appalled us, but it is a shocking fact that we have now to make ourselves think back sternly to recall the storm of emotion that swept the country at the announcement of the first wave of child evacuation. The complaisance with which the nation as a whole has grown to acquiesce in the disintegration of family life threatens to become one of the major dangers of society. The fundamental importance of our early childhood spent in the security of a united family must forthwith be preached and taught and shown in forms so simple and crude as to

reach and stir every quarter of the community. At the same time every effort must be made to see that national expenditure is so organized as to provide the means whereby Britain's tradition of family life can be rebuilt. The immediate future of nursery provision is necessarily closely linked with the problem of housing. Although some residential nurseries will have to be maintained we do not want to see any increase in such provision, but rather a speeding up of the type of building that will facilitate the rehabilitation of family life and provide our toddlers with homes of their own from which they can attend a genuine Nursery School.

We have seen enough of emergency measures during this war to realize the difference between amateur and professional care of the twos to fives. When thousands of children of this age were received in billets with their mothers, the need for some organized care and occupation immediately became apparent. Many receiving authorities had no Nursery Schools at all. Some authorities were driven to secure any room or hut they could get and to open emergency nurseries, or help voluntary organizations to do so, in order to relieve the strain on billeting, with all its problems of shared homes and cramped quarters, long before the compulsory employment of women led the Ministry of Health to supply their regulation Wartime Day Nurseries.

These are small prefabricated units of a temporary nature which can quickly be erected and occupy little space. Wherever possible they have been set up on open ground. Usually a paved terrace surrounds the hut and a strip of grassland the length of the nursery is fenced off for the children's play. They are quite self-contained, each nursery having a well-equipped kitchen and bathroom, an office in which parents are interviewed and records are kept, and a separate room for staff meals. The 100 per cent. grant made by the Ministry of Health to finance these nurseries encouraged many Authorities who would otherwise have made no such organized provision to accept them and to interest themselves in nursery work.

The Ministry, however, supplied only the barest necessities of equipment, and the acquisition of apparatus and play material depended

almost entirely on local initiative. Where a properly trained Nursery School teacher had charge of the two- to five-year olds she usually found a way of securing or improvising the necessary materials and saw that any public money available was correctly spent. On the other hand, where a qualified teacher-superintendent could not be secured and where there were no Nursery Schools to set the standard, often unsuitable material was collected, there was not enough for the children to do, and consequently disciplinary problems arose.

Much has been learnt that is of permanent value from the ingenuity and resource called forth by the needs of equipping dozens of extra nurseries in time of war, and from the generous helpfulness of the public. Many fire station, N.F.S. and Civil Defence personnel spent long hours at their posts making strong wooden toys and apparatus out of material salvaged from bombed houses. Senior and Central Schools and Handicraft Centres up and down the country gave excellent training to the older children in providing both play and work materials for the nurseries. Women's Voluntary organizations proved invaluable in advertising needs and in somehow procuring cotton reels, picture books, rocking horses, see-saws, and even gramophones and pianos.

Some of these Wartime Day Nurseries are administered by the Education Authorities and others by Maternity and Child Welfare Committees under the Medical Officer of Health. All are in charge of a state registered nurse who is the Matron. The rest of the staffing is varied. There is normally at least one other trained nurse in charge of the 0-2-year-olds, and often nursery nurses are included. Unfortunately the teacher shortage is now so acute that most of the two to five year groups are supervised by a warden of very scanty training. Young helpers are employed, the allowance being normally two to each room. Many of these nurseries are affiliated to the National Society of Day Nurseries, and some of the helpers are in the position of paid students. A Child Care Reserve training has been developed, to increase the efficiency of this branch of the staffing. The main benefits seem to have been an anchoring of these young girls



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ACCORDING to the Butler Act it is now the *duty* of every Education Authority to provide Nursery School accommodation for all the children in their areas whose parents require it. During March the following questionnaire was sent to 65 Authorities in England and five in Wales, including urban and rural districts of widely differing character. The purpose was mainly to collect samples of up-to-the-minute information on the proposed plan for carrying out this clause of the Act.

## QUESTIONNAIRE

### EDUCATION AUTHORITY

1. What was the extent of Nursery School provision in your area before the war?
  - (a) Number and size of separate Nursery Schools
  - (b) Number and size of Nursery Classes in Infant Schools.
2. How has this been affected by evacuation, or reception of evacuees?
3. How many children of pre-school age have been evacuated or received in your area?
  - (a) with mothers in billets
  - (b) in residential nursery units.
4. Have nursery classes been closed to make room for reception of evacuees of school age? If so, has the gap been filled by war-time Day Nurseries?
5. To what extent has Nursery School provision been increased in your area owing to the employment of mothers?

6. Can you estimate the percentage of children aged 2-5 years who have attended any type of nursery in your area this winter?
7. Do you consider that the existence of extra nurseries has created a demand for more such provision after the war? If so, why?
8. Do you propose to encourage nursery education? If so, how?
9. For what percentage of your child population are you proposing to provide nursery accommodation under the 1944 Bill?
10. Have you planned mainly for units of
  - 2-5 years?
  - 2-7 years?
  - 2-11 years?

This investigation unfortunately proved to be premature. It coincided with the raising of questions in Parliament which have not yet been answered and with administrative changes which were delaying decisions in many districts. Therefore, although some very interesting plans and opinions have been submitted, little generalization is, at this stage, possible.

It is clear that as a whole, rural areas do not expect any demand except in small numbers in the larger country towns included within their areas, and they are unable to predict the form in which accommodation will be given until there is a ruling about the final allocation of Wartime Day Nurseries. Apart from the possible continuance of the better of these nurseries, the general intention is to extend the Infant Schools by attaching nursery units for 3 to 5 year olds in the most closely-populated areas. Similar suggestions have been received from some of the prosperous and independent but non-industrial County Boroughs. Thus it seems likely that, for economic reasons, the main educational provisions for the under fives, outside our busiest centres of industry, manufacture, mining and shipping, will, for the present at any rate, be within the Nursery Infant School unit ranging usually from 3 to 7 years.

One county expresses the intention of establishing a few good separate Nursery Schools 'to set a standard in nursery work'. Here

we see a wholesome realization of a very grave danger. Although before the war statistics showed a considerable decrease in the admission of under fives to our Infant Schools since the beginning of the century, there were still far too many in schools where provision for their needs was negligible. Now that parents can *demand* accommodation for their toddlers we fear that unless more Nursery Schools or good Nursery 'Wings' are provided immediately there will be a great increase in their admission to premises and tasks entirely unsuited to them. A great deal more public enlightenment is needed to create a demand from the parents for provision that is really conducive to the full growth of the child.

Are these, 2 or 3 to 7 year units to be Nursery or Infant Schools? Unfortunately in hundreds of our Infants' Schools to-day, learning to read takes precedence over learning to live, and inactivity has to be learnt as a method of playing for safety, of 'being good'. Yet, teachers as a whole are fearful that if we call them Nursery Schools the children will 'stay babies', and 'get nowhere'. The aim must surely be to work throughout on the principle of developing the *whole* child, and to continue to the end the training begun in the nursery with the advances constantly made necessary by maturation, i.e., the developmental characteristics of the six year old *necessitate* the acquisition of skills, but the methods employed must be active and purposeful and directly related to the experiences of everyday life. In short, whatever name we give this institution it must be both 'child-centred' in following and furthering the child's natural development and 'community-centred' in integrating the whole of the child's experience of home, school and neighbourhood.

From the largest cities the answers show unanimity of enthusiasm for the benefits gained by good nursery training, and there is every hope that the generous plans already in preparation will be put into action with conviction. Those who answer in detail show a clear understanding of the difference in value between the genuine Nursery School, or good nursery living, and the places of convenience for baby-minding. The accommodation at present suggested



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varies in these areas from 50-100 per cent. of the child population.

The answer to question 8 is an emphatic 'yes' from every city that has experimented with real Nursery Education. Most Authorities agree that public opinion is becoming more Nursery School minded, and 'the increased provision has brought nurseries to the notice of more mothers', is a typical answer.

For encouraging Nursery Education they place first in their suggestions 'the provision of the best type of accommodation and training, particularly in the most densely populated areas and on new housing estates as they develop'. 'It must be tempting to concentrate expenditure on the new estates where a good Nursery School and its Parents' Association would combine with all the other influences designed to raise the standard of living, but it is in the midst of dingy old streets and closely-packed dwellings where children seldom get a bed to themselves that the need is greatest.

One Authority has made the interesting proposal of constructing small Nursery Schools in some of

its public parks allowing one-third acres to 40 children, and one acre to 120, so placed as to give the children the maximum benefit of open surroundings, grass, flowers, and trees. If these were really well run their existence in such public places should provide excellent adult education!

Several Authorities mention parents' meetings in *all* schools and special campaigns as methods of encouraging Nursery School education, and undoubtedly these are promising plans. The trouble is that usually only the 'best' parents attend the meetings, and those who really neglect their children, or lack either will or ability to live decently in their homes, have neither the sense of responsibility in parenthood, nor the social sense to take advantage of such gatherings. It is to be hoped that when adult education becomes more general and includes more training in parenthood and the study of child-development, the demand for the best possible start in life will automatically increase. In the meantime comes the welcome news of a Public Relations Department to the Ministry of Education, and the hope

that stimulating forms of visual suggestions will be devised for use in public places to instruct those who will never deliberately seek instruction. It is precisely those districts which have no Nursery Schools that most need this instruction to enlighten both home upbringing and Infant School method. Short story films used as are the now familiar M.O.I. and Food Flashes, and depicting sharp contrasts in children's lives and the benefits gained by right training would be a valuable means of suggestive adult education.

The emphasis in propaganda has been far too much confined to the physical aspect of growth. The nation needs to learn that in the Nursery School a child should find himself an active member of a community imbued with a sincerity worthy of his trust, in which, through worship and adventure, independence and co-operation, experiment and achievement, freedom and routine, he can find the courage and joy he needs to equip him to meet the demands of the unpredictable socio-economic structure in which he must grow to maturity.



# The Junior School

Catherine Fletcher

THE Junior Schools for children between 7-11 have . . . tended to be the "Cinderellas" of the public system of education'. So states the White Paper on Educational Reconstruction, which preceded the Education Bill.

Owing to the work of child psychologists and such pioneers of nursery education as Margaret McMillan, great progress has been made during the past thirty years in nursery and infant school education. In spite of the fact that many infant school buildings have remained gravely inadequate, the growing awareness and understanding of the needs of little children have had direct influence on the re-shaping of their educational environment at the infant stage.

In post-primary education also, largely as a result of the Hadow Report of 1926, improvement has been made. The re-organization of elementary schools into Junior and Senior schools had been widely effected before the outbreak of war. In many Senior schools the need for a realistic education for the adolescent has been recognised.

New modern schools have been built which, both architecturally and in spirit illustrate a revolution in the public attitude towards education since 1870.

Many junior schools, meanwhile, have been left to 'carry on'. There is not much evidence that they have been vitalized by the educational development that we have seen in many nursery, infant and senior schools. The reason for this is not only to be found in the old-fashioned buildings or in the large classes, but also in the system of English education which was in existence before 1st April, 1945. This system expressed a difference of principles between elementary and secondary education. By the Education Act of 1902, Secondary Education, as we understood it before 1st April this year, came into being, and secondary schools were built and equipped on much higher standards than the elementary schools. For the minority of pupils who attended them they provided education up to the age of 16, 17, 18 or 19. A part of this minority achieved their admittance through a competitive scholarship examina-

tion at the age of about 10 years, so the clever children of parents of low income level were able to pass from these schools to higher grade jobs, to the universities and to the professions. The rest of the minority entered these schools as fee-paying pupils.

It will be realized that this 'scholarship examination' had a great effect upon the outlook of the junior school and the content of its curriculum. A premium was put on the successful learning of the three R's, and the junior schools tended to over-concentrate on the learning of these skills. It will be clear that so long as the system existed which opened out a highway to the better-class jobs for a small proportion of children, the social and educational system was bound to be seriously affected and to a certain extent directed by it. So those junior schools which, year by year, achieved a large proportion of scholarship winners, ranked high in local esteem, however detrimental the competition to the children involved. Though progressive authorities did their utmost to counteract the effect of the scholarship examination and to encourage a liberal activity programme for the junior schools, there is little doubt that the range and content of education have been severely limited at this stage.

By making free secondary education available for all children the Act has, in principle, liberated the junior school from its dominating obsession, the 'Scholarship Examination'. This should have a dynamic effect on the content of the curriculum. We shall see more clearly what this effect will be when the policy of secondary education has become more defined within the next two or three years.

There is, however, little doubt that the content of junior education is undergoing a metamorphosis. We are moving away from the idea of the school as the one place for education, to a conception of an educative community, in which the school is an important element. We are recognizing that 'Junior School children spend their lives mainly at home, at school, and in their neighbourhood. Within these groups are found the patterns of

Principal, The Training College  
Bingley, Yorks.

behaviour and attitudes of mind which make up their existence. The new outlook of the teachers to-day is determined by this widened awareness of the educative experiences of children. He sees his position not simply as that of an instructor within the school building, but as a wise leader in a community, whose special business it is to see that children grow up aware of the complexities of their social heritage and directly motivated toward the community in which they live. He, in particular, among all members of society, should bear within himself the values of a democratic society and because he is a wise leader he should be able to communicate these values to the younger generation'.<sup>1</sup>

This interpretation of the Junior School as one major educative influence in the neighbourhood community has its origins not only in the experience of those teachers and educationists who are trying to understand the social context of their children's lives and who realize how closely the content of education must bear upon that context, but also in the ideas of those who are planning the communities of tomorrow. A brief consideration of this may throw some light on education in terms of reconstruction, not only in England but in the devastated towns and cities of Europe.

The architects and the planners interpret the neighbourhood not only as the sociological unit of their planning but also as the social milieu in which the pre-adolescent child will find those experiences which are essential for its personal and social growth. They do, in fact, define the size of the neighbourhood in terms of the population whose children would attend a junior school of convenient size. An illustration of this will be found in that remarkable publication *The County of London Plan*.<sup>2</sup>

This is an account of the proposed reconstruction of the County of London in terms of a fifty year plan. The amorphous, heterogeneous mass of London civilization is replanned in terms of local communities.

<sup>1</sup> *Educational Handbook, 1943, The Junior School.*

<sup>2</sup> By Professor Abercrombie and J. H. Forshaw Macmillan, 1943, 12/6.



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These communities will, as far as possible, have their roots in the old village centres, such as Shoreditch, Bethnal Green, and Deptford. It is realized that the democracy of the future must find its first expression in the fellowship of neighbours, but we must re-discover the meaning of local fellowship and local community life. The community centre is planned as the hub of this life and it is interesting to realize that the education authorities are now to be directly concerned with the establishment of Community Centres, which will provide opportunities for social and recreative activities and for adult education.

This conception has much significance for the future of junior schools. It means that we are at last beginning to face the phenomenal contradictions that have been part and parcel of our cultural heritage. The children born and bred in our great cities have a social heritage that embraces overcrowded insanitary homes, grim monotonous streets and bad nutrition, as well as the cinema, the wireless, the dog-racing track, and all the results of an unplanned

technological development. If we are to face the implications of an environment so planned that all the influences brought to bear upon children are educative in the good sense, then we must also face the fundamental issues involved in the re-education of mothers and fathers in all matters contributing to their children's welfare, and in all that is involved in the replanning of their local community. There is a growing awareness that the educational development of children is bound up with the education of adults, and that this is as strategic a point for attack as the reformed education of children. There is no doubt whatever that social reform is a condition of this educational development.

This is the key conception which will illuminate the teachers' work in the future, for the teacher will realize that his function must be one that involves close co-operation with all who are serving the community life, particularly the parents, the architects, and those who serve the health needs of the community. The teacher's work with the children and the content of the junior school curriculum must then be

visualized in this broader social context. As we have seen, it is the home, the neighbourhood, and the school that provide the personal and social experiences through which the junior child learns to live. It is then the business of a junior school teacher to integrate these experiences so that the world in which the child lives comes to have sense and meaning for him. This would be a simple matter in a primitive village community where traditional patterns of behaviour are established and where traditional activities are passed on from one generation to another. How much more difficult will be this integration of the child and the community in the transitional stage of our civilization in the post-war world! Yet we suggest that it is this conception of community and the relation of the child to the community which must be fundamental to sound ideas of educational reconstruction.

The purpose must be clear—that the teacher is laying the foundations for democratic living in social awareness and social purpose. Just because the Junior School age is essentially one of experiment and



activity, the teacher will have a great opportunity in selecting first from the life of the neighbourhood just those experiences which the child needs for the understanding of his immediate social heritage. These experiences will be different in an agricultural and an urban community, in a fishing village and a large seaport, but in whatever community the child lives, men live and work and serve the common needs in one capacity or another.

These local experiences and personal contacts will provide the basis for the geography and history and science at the junior stage. Through the understanding of the life and work of the baker, the butcher, the road mender, etc., the child will be integrated with the daily work of the community. Through familiarity with the work of ordinary men and women he will achieve his first real insight into technological civilization. At this stage of his development, it is important that the child discovers his environment through first-hand investigations and uses books as aids and illustrations of, but not as substitutes for, direct experience.

Moreover, it is these experiences of children in contact with society, whether in school, or at home, or in the neighbourhood that provide for the normal expression and use of language. It is essential, there-

fore, that the practice of the written word should arise out of these everyday communicative experiences. The child should not have to learn in school an 'artificial' language which is out of any organic relationship with the language of the world outside.

It will be clear that the junior will learn the skills of measurement in the actual process of exploring his environment, and experimenting with it, and in making simple records of his investigations. At the same time we should emphasize that the Junior School period is the time when the mechanics of number, reading and writing should be practised and mastered. These skills are not ends in themselves but should always be learnt in direct relation to the purposes which they fulfil in daily living. Nor can we forget that the child is inheriting a world where the photograph, the moving picture, the radio and the sound track will have an equal importance with the printed word as means of communication. It is therefore essential that training in visual and auditory discrimination is not neglected in education.

Nothing that has been said invalidates the need for a rich development in childhood of the creative exercise of art and craft—of singing and music-making, of verse-speaking and verse-making,

of dramatic activity and puppetry, of stories, toy-making, painting, and design and simple needlecraft. The educational process consists not only in the junior's delight in creative expression, but in the discipline required for the learning of the skills through which the enjoyment is made possible.

We have indicated all too briefly something of the wide variety and range of experience and activity that should contribute to the child's educational heritage at the Junior School stage. We cannot continue to accept the Junior Schools as the 'Cinderellas' of the educational system. We cannot plan the new Junior Schools which will have to be built all over the country without realizing their relationship to the planned neighbourhood community. We cannot educate the children in these new Junior Schools unless we are clear about our purposes and our belief in a creative social democracy, rooted in the well-being and vitality of neighbourhood communities.

At present the buildings are inadequate, and the equipment even more so. But most of all, and worst of all, the teachers are too few and the classes too large. Unless in the immediate future thousands more teachers are forthcoming and suitably trained, the Education Act cannot be made a reality.

## The Making of a State Secondary School for Boys

E. J. Hutchins, B.Litt., M.A.

THE Butler Act tacitly assumes that English and Welsh secondary education will continue to be carried on in three types of schools, each working in isolation. The 'Public School', the State Secondary School and the newly-labelled Technical High School and Modern School cannot between them create a fully educated democracy, nor can they help to achieve national unity. For they segregate the nation's youth into three or four disparate streams and so tend to breed in the schoolroom three or four separate Englands.

This evil and unnecessary separation is not of great antiquity. Tradition, whose virtues impress this country so strongly, can be made to furnish us with a much fairer model to work upon: 'The typical unit of Elizabethan education was the Grammar School,

where the cleverest boys of all classes were brought up together; the typical units of eighteenth and nineteenth century education were the Charity School, the village school and the "great Public School", where the classes were educated in rigorous segregation. Elizabethans took the social world as they took everything else, naturally, and consorted together without self-consciousness or suspicion. . . .'<sup>1</sup> So tradition does not sanctify the three Englands, though unless we are prudent and act vigorously we shall find ourselves maintaining the class and vocational divisions of the last two centuries, with all the evil that they imply for social, industrial and commercial welfare.

The independent 'Public School'

<sup>1</sup> G. M. Trevelyan, *English Social History*, p. 62.

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has held aloof from the State system of education, so depriving it of personnel and experience of *quality*.<sup>2</sup> But, at its best, it has achieved its own excellence, and an important factor contributing to this excellence has been its staffing ratio. 'At School A, an independent boarding school, it is 1 master to 11 boys; at School B, another independent boarding school, it is 1 master to 14 boys; at School C, a day school of high standing, it is 1 master to 16 boys; at School D, a State-maintained secondary school, it is 1 master to 22 boys'.<sup>3</sup>

According to the *Fleming Report*, social and educational factors

<sup>2</sup> W. O. Lester Smith, *To Whom do Schools Belong?* p. 67: 'and the country is the poorer, as no doubt they are, because of their preference for isolation'.

<sup>3</sup> The Committee of Headmasters' Conference, *Public Schools and the Future*, p. 18.



combine to give some 76 per cent. of the leading places in all walks of national life to boys from the 'Public Schools',<sup>1</sup> That means that high teaching standards have direct vocational value. The Fleming Committee proposes in future to admit some boys of the poorer classes to these schools. Since in England the main motive of education is to get on in life, such admission would become competitive and would be regarded as the first step in worldly success. The proposal has created an uneasy feeling that it will strengthen one educational England and will seal it off from the many boys who will remain in another England devised by the State system of education.

Leaving aside the exceedingly controversial question of the future of the 'Public Schools', which is not strictly speaking so much an educational as a social problem, let us glance at the present determinants of State secondary education in England. It began on the traditional principle of aiding the independent for whom the struggle to survive had proved too much. It has resulted up to date in the hundred per cent. state-maintained, non-fee-paying secondary school. Three powerful factors have influenced the development of the secondary school system:

I. Until 31st March, 1945, educational policy has been guided by a Board of Education more remarkable for its integrity, its good breeding and its political insignificance than for its initiative and devotion to an enlightened democracy.<sup>2</sup> It is too soon to gauge the dynamic of the new Ministry.

II. We have taken it for granted that State education must be cheap.<sup>3</sup> The lack of political status in the Board of Education has placed it at a disadvantage, as compared with other government departments, in negotiation with the Treasury. Besides this, the low standards regarded as natural in the State schools have deepened the gulf between them and the independent public schools. The one has not been able to afford to learn from the other. We cannot tell to what stature the head

teacher of a State school might grow if freed from the petty demands of clerks in education offices and given the scope of a head master of a public school.<sup>4</sup> Nor can we tell what the poor boy could do if given the affluent circumstances of the great independent school. 'Ill-success in every field of life is due quite as much to ignorance of what is good as to incapacity to achieve it'.<sup>5</sup>

III. The Education Committees and Education Officers are the main agents of the State system and are not themselves necessarily educationists. 'Let us not adopt too readily the typical administrative point of view. The education officer wants a simple answer, for his committee dislike complex and involved problems. He favours a neat and tidy organization, one with clear-cut distinctions easily understood and capable of being operated without complex or costly administrative machinery. He thinks of the children to be educated rather in the abstract, as so many units to be sorted, labelled and provided for in the most economical and time-saving way'.<sup>6</sup>

Nowadays the professional press is thronged with advertisements of vacancies in major and minor administrative posts. The specification is unfailingly: some teaching experience *desirable*, administrative experience *essential*. We have not begun to grasp the significance of this new *droit administratif* which, if the Ministry of Education genuinely buckles down to its task, may well place great power in the hands of officials divorced by training and experience from the realities of the classroom. Good administration is a habit of mind, adjusting the general rule to the particular freedom. To achieve good judgment in educational administration one needs insight and vision, rather than the nice sense of official priorities common to officialdom. Such insight can only be acquired through the give and take of the classroom, a warm sense of parental individuality and experience of the ebb and flow of staff opinion.

Having examined briefly some determinants of our State secondary school code, let us consider its

three main representatives: the Grammar School, the Technical High School, and the Modern School.

### *The Grammar School*

The new Grammar School is expected to look after our most academically gifted youth by means of a staffing ratio of one teacher to twenty-two children. This rigid specification is binding upon schools of whom 85 per cent. number less than 500 pupils, 68 per cent. less than 400, 46 per cent. less than 300 and 11 per cent. less than 150.<sup>7</sup>

The effects of this staffing ratio in small schools can well be imagined. It can be studied specifically in the autobiography of a Fellow of All Souls, which reveals the heavy strain put on really intelligent boys by a lack of adequate teaching;<sup>8</sup> in the Board of Education's pamphlet on Sixth Form work, which shows the incapacity of many schools to provide an adequate variety of advanced work;<sup>9</sup> and in the list of subjects presented annually for the School Certificate Examinations.<sup>10</sup>

This last used to be made the scapegoat for all that was wrong in the academic secondary school. A Board of Education Circular (1473, 2nd August, 1939) pointed out that 37 per cent. of the secondary school population did not even reach the standard of entry for the examination, and that 25 per cent. of those who entered failed. It urged that this state of affairs should be remedied and that the examination regulations should be made flexible enough, and the choice of subjects wide and varied enough, to appeal to the individual pupil's capacity and ensure his success.

In point of fact, these are mere pious hopes and do not touch the heart of the problem unless the staffing ratio is raised, or the size of schools increased. For where the number of teachers is dependent upon number of pupils the size of the school has a progressive effect, and a school of 600 can achieve, in variety and standard of study, much more than twice as much as a school of 300. A big school can cater for the needs and interests of

<sup>1</sup> *The Public Schools and the General Educational System*, p. 54.

<sup>2</sup> F. H. Spencer, *Education for the People*, pp. 111-129. E. W. Woodhead, *Education Handbook*, No. 2, pp. 111-118.

<sup>3</sup> P. R. Morris in *Education*, Vol. 82, 1943, pp. 618 *et seq.*

<sup>4</sup> E. H. Partridge, *Freedom in Education*, *passim*.

<sup>5</sup> Sir Richard Livingstone, *Education for a World Adrift*, p. 51.

<sup>6</sup> F. M. Earle, *Reconstruction in the Secondary School*, p. 71.

<sup>7</sup> *Spens Report*, p. 99; also the Annual Report of the Board of Education.

<sup>8</sup> A. L. Rowse, *A Cornish Childhood*.

<sup>9</sup> *The Organization and Curriculum of Sixth Forms in Secondary Schools*.

<sup>10</sup> *Spens Report*, *passim*.



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all its pupils, even on a 1 in 22 staffing ratio. For example, this school of 590 boys, organized in four streams, can attempt four distinct subject groupings, using 18 subjects in all; it can maintain German or Spanish alongside French, as a first foreign language; and it can run one School Certificate form preferring practical subjects to any foreign language.

In fact the university menu for the School Certificate is adequate to many appetites; it is the purses of the consumers that skimp the diet. When reform of this examination just before the war envisaged freer choice of subjects, of which the big school could make full use, it was the small school that could not take advantage of the reform. It was the low standard of work already prevalent that made changes of subject only a palliative. And it was the large size of classes that made the attainment of the certificate standard a grinding difficulty rather than a cultural process.

How deep this evil of staffing and the size of schools went appeared during evacuation. One party from this school was evacuated in a 1 in 12 staffing ratio, thus approxi-

mating to the standard of an affluent, independent, school. The remainder of the school, at home under quite reasonable conditions, stayed on a 1 in 22 ratio. At the same school certificate examination the evacuated boys presented eight subjects each. The home boys presented seven. Of the evacuated boys 100 per cent. passed the examination; of the home boys 70 per cent. In short, the 'grammar school' tradition has achieved much; that is generally admitted. It has suffered by being too much in the hands of schools lacking size and flexibility. It has proved that its boys can—even in evacuation—reach higher levels than are normal, when given sufficient staff. And it must be clear that there is genuine danger when administrative generalizations are based, as final truths, on the results of the present inadequate conditions.

Of all these generalizations probably the most vicious is that only 15 per cent. of any age group of British boys are fit for a grammar school training.<sup>1</sup> The truth is that, so poor has been our provision, we have only provided

means for 15 per cent. to achieve success in such training. A more enlightened provision would have raised many more to the same success. Still more vicious will it be, in the process of simplification, to classify the tradition as a type; to 'seal it off', as it now stands, in a school segregated from others; and to regard it as the climax of achievement for the poor boy.

### *The Technical High School*

The new technical high school is even more a poor relation. Till now far too much technical education has been of the 'night school' variety since 'the besetting sin of our nation has been the superstition of the liberal profession'.<sup>2</sup> As Cinderellas, the protagonists of technical training have often had the width of vision and the height of ideal to be expected of the drudge. The technical high school originated in the trade school with its intimate relation to a particular industry. The junior technical school revealed a slightly more generous curriculum. And the high school achieved its present climax

<sup>1</sup> *Spens Report, passim.*

<sup>2</sup> Lord Eustace Percy, *Education at the Crossroads*, p. 53.



when the Spens Committee—heavily influenced by technical educationists—proposed secondary school status to what it conceived as no more than a department of the local technical college. There is no doubt of the stimulus to young minds in such practical work as engineering, building and art design, and agriculture. Such study is closely akin to the realities of living. So far, however, it has not been decided whether its function is to train apprentices for a specific trade or to interpret a technical age as a general educational duty. The *Spens Report* deprived the technical high school of the stimulus of a sixth form, though the Norwood Committee has since advocated such a possession. It deprived the school of an independent life of its own. Thus the vista of a new form of study is at present limited by the technical high school's remoteness both from the creative vigour of the independent public school and from such tradition of freedom as the state 'grammar school' now enjoys, especially if it is big enough. The vision, indeed, is blurred by the demands for a petty economy in equipment and a failure to grasp that creative work demands freedom.

Most remarkably, the technical high school's future is limited by the theory that only 10 per cent. of the population requires technological education.<sup>1</sup> It should be evident—as Mr. Churchill has said<sup>2</sup>—that we cannot 'maintain our position in the post-war world unless we are an exceptionally well-educated people, and unless we can handle easily and with comprehension the problems and inventions of the new scientific age'. To meet the needs of this new age the grammar school ought not to be sealed off in its inadequate academic seclusion with the limited curriculum so far allowed to it. The technical high school ought not to be restricted, also in a sealed-off condition, to 10 per cent. of a population that must understand the social significance of modern invention. A 10 per cent. technically efficient army, air force or navy would recently have hardly been a success: a 10 per cent. technically efficient nation will not retain the strength of the British Commonwealth nor re-establish our

export trade. We had to have an Air Training Corps to repair our educational deficiencies in war. What are we to have in peace?

#### *The Modern School*

Conventional thought seals off the remaining 75 per cent. of British children—who do not by the accident of birth escape the state system—to the modern school. What tradition does this inherit to maintain its excellence?

In 1926 the Hadow Report showed how (after the secondary school population had been creamed off), the all-age elementary school should be reorganized into junior and senior departments. A leaving-age being economically necessary at 15 and a four-years' course educationally essential in one school, the child had to enter the modern school at 11 years of age. Independent schools, with a leaving age of 17 or 18 made secondary school life begin at 13. Psychologists were, therefore, required to waste many hours failing to prove that children can be finally tested in their abilities at 11. Opinion now, as expressed by the Norwood Committee, envisages a period of incubation from 11 to 13 before a final classification is made. The modern school course is thus reduced to two years in so far as it is distinct from other schools. Up to the present, in this school, the range and standard of work have depended on the old elementary code with classes of never less than forty and often of fifty. In so large a group of children standards of capacity must have a wide range at any given age. Consequently, the modern school cannot have been genuinely original and the Norwood Report's vague definition of its purpose confirms the facts. The school's curriculum repeats the 'grammar school' subjects of English, history, geography, mathematics, sciences: a foreign language is suggested for some pupils: and beyond this are physical education, art, music, gardening, and handicraft.<sup>3</sup> Where the small grammar school tends to ignore even those practical arts, the 'modern school' cannot reach up to more technical skills. Both lack staffing power. It is farcical, if it is not intellectually dishonest, to seal off the modern school from other types; to limit it in size to ensure an intimate

community; to talk of its having its own freedom and its own power to preserve its character. In terms of modern life its training can be neither as good as the children deserve, as general in the reality of its curriculum as it ought to be, nor as educational as its staff would wish. Its great present strength is not in the good general education of its classrooms at all but in a community life dependent on proximity to the child's home. But, vital though the community life is, it is no substitute for classroom excellence.

#### *The Need for Synthesis*

EXCEPT at rare intervals of intellectual ferment, education in the past has been radically infected with inert ideas'.<sup>4</sup> Before the Education Act is hurried into shape and clamped down on an unprepared England in a neat and tidy organization of inert traditions accepted by tired minds, there must be a rescue from our sluggish acceptance of 'basic' principles and 'essential' priorities. In the ten years between the Act as signed by the King and the Act as a living institution, there ought to be time to find a guiding theme for our secondary education of boys.

A few thinkers have defined the principles. Our duty is to awaken the boy to a sense of purpose in his studies, to give realism to them, and in so doing to evoke his creative vigour; to give him a conception of excellence; and to found in him a practical knowledge of citizenship and service. On this last will depend the validity of religious teaching.

Sir Richard Livingstone has recalled the Greek conception of excellence. 'An eternal trait of man is the need for vision and the readiness to follow it. . . . So . . . with all subjects from building to farming, from carpentry to Greek prose . . . there is no stimulus like seeing the best work in the subject he studies . . . people should study for the sake of their own development and with a view to excellence'.<sup>5</sup>

Eric Kempson, once Head Master of the Royal Naval College, Dartmouth: 'Men and women are being herded into two separate classes and in these classes, from eleven

<sup>1</sup> W. P. Alexander, *Some Problems Confronting Administrators Consequent upon the New Education Bill*, p. 7.

<sup>2</sup> Broadcast, 26th March, 1944.

<sup>3</sup> *Handbook of Suggestions for Teachers*, issued by the Board of Education.

<sup>4</sup> Professor A. N. Whitehead, O.M., LL.D., Sc.D., F.R.S., *The Aims of Education*, Chapter 1.

<sup>5</sup> *Op. cit.*, Chapter 2.



years old and upwards, they go step by step further and further apart . . . the more brainy become administrators, civil servants, teachers, lawyers, politicians. The less brainy, the intellectual "left-overs" are those who work by hand or machine.' The result is unreal leadership and bad craft. 'I want to see civil servants, local government officials, business men and teachers getting their jobs, not only because of good brains, but no less because they have worked successfully with their hands or with machines in factories, workshops, mines, railways and at sea. . . In the secondary school course I want about half the time to be given to books and half to what is not books. What is done on the practical side must be substantial and must be taught by those who really know.'

Sir Fred. Clarke wants a synthesis between the traditional culture of the grammar school and the new culture of a technical age. He asks how far the technical high school is 'a real contribution towards a solution or . . . a further step away from the needed synthesis'.<sup>1</sup> Which is another way of asking whether it is right to seal off types from each other.

Dr. Julian Huxley criticizes an education based on a conventional culture. 'Attempts to introduce the children of working-class families to a so-called universal or standard culture, when this is essentially a culture of the leisured classes in past epochs and there is scarcely a trace of a living culture in their own social environment, are doomed to failure. Apart from a few unusual individuals and some temporary enthusiasts, children tend, by a perfectly healthy reaction, to reject contact with this sort of culture as having no vital meaning either for themselves or for the communities of which they form a part.'

The Head Master of Bishop Wordsworth's School applies realism to study in order to create a sense of citizenship. 'I should like to see every boy trained in a craft useful to the school community.'<sup>2</sup>

### *Vital Traditions*

Within the school community, then, we need to incorporate the traditions that hold our present world together. In this sense the school must be a *cosmos* wherein all do not study all things but all know what others find creative and realistic, by seeing evidence of it around them. Life is like that in a workaday world. It is respect for what others do, as well as a high standard of personal achievement, that makes the broadminded citizen. The same respect can find a central place in education.

The vital traditions, needing to be built into the school community, are probably seven. (i) *The tradition of Western civilization*—The key to the past lies in the classics of Greece and Rome. They reveal, as a unity, the letters, manners and problems of a civilization on which Western life was founded, whence our Christian tradition derives, and neglect of which underlies many of the causes of the present war. (ii) *The Tradition of Pure Science*—Another key to the meaning of life is the approach to it through mathematics and the sciences of physics, chemistry and biology. These sciences are as philosophical as language and literature. (iii) *The Tradition of Internationalism*—The third key to knowledge of life for the Englishman is in French, German, Dutch, Spanish, Italian, and Russian. These studies are cultural in that they reveal noble literature and ways of thought; technical in that they equip a boy to forget his insularity and to join in the promotion of world trade. (iv) *The Tradition of Engineering*—The Spens Report lifted the Junior Technical and Trade Schools to a conception on a higher level, and laid emphasis on the needs of engineering in the technical High School's capacity to fuse a general education with workshop practise. The social, educational and vocational value of engineering is undoubted and, as a form of study, it ought to present little difficulty. (v) *The Tradition of Building and Design*—Much confusion of thought exists on Junior Art and Building Schools. Overspecialized vocationalism accounts for much of this. The need is for a basic course for many trades in workshops and craft rooms, to permit study of design in towns, houses, interior decoration, lettering and so on.

There is a field here for much pioneer work in the creation of a practical course with genuine cultural value. (vi) *The Tradition of the Soil*—There is no strong tradition of agricultural education in English secondary schools. Reality is given to study in country schools by the use of agricultural subjects, but this, while it may offset the pull that the town exerts upon the country boy, does nothing to interest the town dweller in the facts and modes of the country. Some agriculture is encouraged by the School Certificate syllabus. War has awakened town schools to an urgent human need through agriculture camps, allotments, and Young Farmers' Clubs. The recent Report of the Loveday Committee gives point to this urgent need for a balanced civilization.<sup>3</sup> (vii) *The Tradition of Commerce and Retail Distribution*—We are continually reminded that pre-war economic problems were less matters of production than of distribution and that, after this war, one urgent need will be a revival of trade. Commerce and retail distribution are a civilizing tradition—as great a strength of national and local life as classics, languages, science, engineering, design and agriculture. By contrast, one recruit to retail trade, the errand boy, is the major bye-word in dead-end employment. This deadlock has not been resolved by the traders: it must be so by enlightened policy in the schools. Their methods must depend on a curriculum valid for all forms of retail trades and commerce in general; on realism without vocationalism; and on an excellence good for the boy as a boy.

Clearly such traditions, built in to the school community, can supply the experts for community service desired by the Headmaster of Bishop Wordsworth's and make of the School a genuine *cosmos*. Among them all, any one school ought to be able to collect a varied and satisfying series of traditions to enrich its living as a community, and to fit the needs of each individual boy.

### *Manageable Multilateralism*

Variety in the curriculum can only be ensured in a school of adequate size, but in this country,

<sup>1</sup> *Education and Social Change*, p. 27.  
<sup>2</sup> F. C. Happold, *Towards a New Aristocracy*, p. 58, cf. p. 112 also: 'The division of Schools into "grammar" schools and "technical" schools is thus socially unsound, since it endangers the growth of that common social philosophy which, for the preservation of civilized life, must be shared alike by administrators and scientists, professional classes and directors of industry, soldiers and technicians'.

<sup>3</sup> *The Provision in Secondary Schools of Courses Preparatory to Agricultural Employment*.



large secondary schools have un-thinkingly been given the status of a bogy ! Given a small but effective office staff, reliable records and well-trained and responsible heads of departments and form masters, a headmaster ought to be able to bring the personal touch into a school of up to 750 boys. Moreover, we must draw far more fully on the experience of the affluent independent schools, which aim at a genuine reduction in the size of classes in order to ensure a good standard of work.

To get a good standard, to achieve excellence, is the first need of educational reconstruction. Further, and no less important, we must offer a great choice of subjects to the child, and not fit the child to a narrow range of subjects, such as the parsimonious secondary tradition has so far made necessary. Next, urgent in view of a likely shortage of teachers for many years to come, we must so organize our available teaching power as to concentrate it upon the smallest possible groups of children for as

many times as possible each week. And last, we must permit freedom and encourage experiment. The quickest and most reliable method of doing this is to use a carefully planned 'set' system, of which a summary and explanation is given below.

In the figures given above, it is assumed that boys will take all their lessons in the first two years of their secondary school life (i.e., from 11 to 13) in forms of 30 boys each. After that stage and in the age ranges from 13 to 14, 14 to 15

Summary of the Set-System in the Three-Stream, Four-Stream and Five-Stream Schools with varying staffing ratios

A.	One Staff for every 22 boys. 26 teaching periods each week for each staff, including games. 30 teaching periods for each boy, including games.							
	Number of Streams	Pupils in each Form	Size of School	Size of Staff	Total of Staff Teaching Periods	Total of Teaching Periods for School inc. Sets & Forms	Set Periods possible out of a total teaching week of 30 periods	Number of boys in a Set
	3	25	375	17	442	450	Insufficient Staff for Forms	—
	3	26	390	17.7	460	450	Enough Staff only for Forms	—
	3	27	405	18.4	478	477	4 Sets for 9 periods out of 30	20—1
	3	28	420	19.1	496	495	4 Sets for 15 periods out of 30	21
	3	29	435	19.7	512	510	5 Sets for 10 periods out of 30	17—8
	3	30	450	20.4	530	528	5 Sets for 13 periods out of 30	18
	4	25	500	22.7	590	600	Insufficient Staff for Forms	—
	4	26	520	23.6	613	600	Enough Staff only for Forms	—
	4	27	540	24.5	637	636	5 Sets for 12 periods out of 30	21—2
	4	28	560	25.4	660	660	6 Sets for 10 periods out of 30	19
	4	29	580	26.3	683	684	6 Sets for 14 periods out of 30	19
	4	30	600	27.3	709	708	6 Sets for 18 periods out of 30	20
B.	A comparison of school sizes shewing how a Staff chosen for 600 boys on a 1 in 22 basis compares with staffing ratios, already operative in other schools, of 1 in 20, 1 in 18, 1 in 16 and 1 in 14.							
	Number of Streams	Pupils in each Form	Size of School	Size of Staff	Total of Staff Teaching Periods	Total of Teaching Periods for School inc. Sets & Forms	Set Periods possible out of a total teaching week of 30 periods	Number of boys in a set
	4 Streams at 1 in 22	30	600	27.3	709	708	6 Sets for 18 periods out of 30	20
	4 Streams at 1 in 20	27.8	546	27.3	709	708	„ „ „ „	18
	4 Streams at 1 in 18	24.5	492	27.3	709	708	„ „ „ „	16
	4 Streams at 1 in 16	21.2	437	27.3	709	708	„ „ „ „	14
	4 Streams at 1 in 14	19.20	382	27.3	709	708	„ „ „ „	12
C.	The Set system applied to a Five-Stream School on a 1 in 22 basis of Staff.							
	Number of Streams	Pupils in each Form	Size of School	Size of Staff	Total of Staff Teaching Periods	Total of Teaching Periods for School inc. Sets & Forms	Set Periods possible out of a total teaching week of 30 periods	Number of boys in a set
	5 Streams at 1 in 22	30	750	34	884	852	7 Sets for 22 periods out of 30	21—2



and 15 to 16, there will be forms of 30 boys each (three such at each age in a three-stream school and four such at each age in a four-stream school). But on various occasions in each week the entire age group (90 boys in a three-stream and 120 boys in a four-stream school) will be divided into more numerous and, therefore, smaller sets of some 18 to 22 boys as a teaching group. The success of such a set system depends on the creation of these small groups of from 18 to 22 on as many teaching occasions as may be possible each week.

The figures show that a school of under 400 is at a grave disadvantage. Throughout its week it is compelled, on a 1 in 22 staffing ratio, to teach in rigid forms of 30 boys each. The larger the school, the more often can forms be re-organized into smaller sets. Thus, in a 30-period week, the three-stream school of 450 can reduce its form of 30 to sets of 18 boys only on 13 occasions, leaving the remaining 17 periods to be used by forms of 30. The four-stream school of 600 can however reduce its forms of 30 to sets of 20 in 18 periods, leaving only 12 periods of form work. The five-stream school of 750 can reduce its form of 30 to sets of 21 on 22 occasions, leaving only 8 to be used by forms of 30.

In this system of school organization and on the staff ratio of 1 in 22, first things come first. Size of classes is reduced to ensure a good standard. Sets permit the adjustment of subjects to meet the needs of small groups of varying tastes

and talents—another step towards excellence in standard. For instance, if the 12 teaching periods by forms of 30 in a school of 600 are allotted to games, physical education, religious education, history and geography, then English and mathematics can be taught in small sets, together with classics and languages or pure science or engineering or building and design or agriculture or commerce.

The challenge to statemanship is clearly to achieve a fresh and inspiring perspective of educational tradition. A single England must depend on a general levelling up, such as will make the Fleming Report as significant in Education as the Parliamentary Reform Act of 1832 was in the growth of democracy—an event forerunning others more sweeping and generous in scope and effect. I have written elsewhere<sup>1</sup> of the over-emphasis of administrative thinking upon the creative task of education. There is now a risk that administrative expedients will triumph in the production of a neat system of secondary schools, grammar, technical High and Modern, each segregated from the other; each meeting a different need from a narrow standpoint, each with a different prestige value; and each correlated with the others by an education office where, in fact, the vital centre of gravity will lie. Such a neat system in fact takes inadequate account of the creative capacity of the teacher. It is on

<sup>1</sup> 'Education and Prosperity', *Sussex Daily News*, June, 1944.

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this creative capacity that the levelling up will most consistently depend.

Our planning has so far failed in three major ways. We have not been willing to give the teacher the tools adequate to his job; we have not devised a school sufficient in size to permit of new techniques; and have accepted half-thought-out generalizations instead; and we have not insisted that the centre of gravity be placed squarely within the school. Only when we insist that these things are done, will the dignity and responsibility of the teaching profession mature to a quality essential to an educated democracy.

## Youth Work in England Since 1939

J. Macalister Brew

Educational Secretary to the National Association  
of Girls' Clubs and Mixed Clubs

**B**EFORE the war youth work in Great Britain, that is to say leisure-time and recreative work, was for the most part in the hands of the voluntary bodies. The Government, it is true, took a benevolent interest in it. Certain local Education Authorities did a great deal to help in the provision of instructors for classes and in lending schools, but the vast bulk of young people between the ages of fourteen and twenty who belonged to any youth group at all, belonged to the voluntary club run by voluntary leaders and

helpers, or to such voluntary uniformed organizations as the Guides, Scouts, Boys' Brigade, Girls' Life Brigade, and so on, or to societies with definite church affiliations such as The Young People's Guild or the Girls' Friendly Society. In those days the paid professional leader was very rare.

The outbreak of war, therefore, might have dealt a very serious blow to all youth work. The leader of the club, the captain of the Guides or Scouts, the secretary of the Young People's Rambling Club, were often the sort of people who were caught

up in the war effort from the outset. The men were often territorials and were called up immediately. Many of the women were already members of the women's voluntary auxiliary services, while many others, both men and women, found themselves full-time air raid or rest centre wardens, or drafted into the N.F.S. or with full-time jobs at the W.V.S., and for the duration of the war they were thus removed from any opportunity of continuing their youth work.

Moreover, a great many small and struggling ventures found



themselves entirely unable to meet the expenses of blacking out premises which in any case were not always their own, so that they could not have a free hand in so doing, while during the very early months of the war there was the curious idea abroad among many adults that young people would not go out in the black-out. It is to the eternal credit of the Board of Education, as it then was, that it had envisaged the crisis which would occur on the cessation of opportunities for the profitable use of leisure-time which young people had formerly enjoyed. Unless they had acted quickly, youth work, far from increasing as it has during war-time, would have decreased through lack of premises, help and equipment. The issue of the Government circular 1486 'In the Service of Youth' came in November, 1939, and it called the attention of local Education Authorities to the seriousness of the position which would arise if young people were denied the opportunity of spending their leisure-time profitably at a time when, in large numbers of cases, evacuation, the call-up of fathers and the general disturbances of war-time, would make some steady influence more necessary than ever.

The result has been that far from suffering as a result of war, interest in young people and in adolescent problems and the provision of facilities for leisure-time occupations has received a tremendous fillip. It was estimated that in 1939, despite all the splendid work done by voluntary organizations, only about forty per cent. of young people between the ages of fourteen and twenty belonged to any organization after leaving school, and when one realizes that both Evening Institutes and Secondary School membership were included in these figures, one realizes how many young people were losing touch with any type of moral or cultural education after leaving school.

The position at the moment, as far as can be estimated, is that the sixty per cent. 'untouched' has been reduced in most areas to about forty per cent., and in some areas to very much less. This decrease may not seem extremely remarkable in view of the fact that since the issue of circular 1486 a veritable stream of help has been forthcoming, both in the way of grants for premises and equipment, grants for

the payment of leaders and training courses for leaders and helpers. But before criticizing, one must remember that it is probably fair to suggest that about ten per cent. of the population is 'un-clubable'—not always because they are anti-social, but because they have developed some over-riding interest which uses up all their spare time, and of the remaining thirty per cent., possibly a very high proportion would like to take advantage of the leisure-time facilities available, but owing to long hours of war-work, or long and sometimes difficult journeys to and from work, or shortages of help in the home where mother goes to work, too, and the whole family shares the domestic chores in the evening, it has been a physical impossibility for some young people to join any organization. Again, one has to remember that a certain percentage of young people between the ages of fourteen and twenty are still in full-time education, and the burden of examinations lies too heavily upon them for them to undertake very much activity outside what the school offers, which often includes a very fine programme of what is known as 'out-of-school activity' for its pupils.

The first result of the war, then, was the first-aid or rescue work which was done for existing organizations. The second result was the extension of the work by grants to voluntary bodies on the one hand, and by direct intervention by the Local Authority in the field of youth work on the other. Where the facilities already in existence in certain areas were, for various reasons, not adequate, many local authorities set up youth centres, and new ventures of all sorts and kinds were started, sometimes by the local Education Authority alone, and sometimes in co-operation with various voluntary agencies. The L.E.A. Youth Centre, housed in the senior school, often caters in the larger towns for a membership of anything from two hundred to six hundred members. The clubs are usually mixed and carry out interesting programmes of activities. In some places, the churches (e.g., the very fine youth centres run by the Roman Catholics in Burnley and by the Methodists in such places as Preston and Sheffield) or the Women's Organizations (e.g., in Bradford) or some

other group, have started a venture in suitable premises in the town.

Another of the striking effects of war-time on youth work has been the way in which young people have become enthusiastic about spending their leisure-time in *service*—in giving rather than getting. The Youth Service Squads in the country filled in many gaps by doing odd jobs in the village. The Youth Service Volunteers have proved of enormous help to the farmers in the summer months, and the pre-service organizations, such as the Air Training Corps, the Army Cadets, Sea Cadets and the Girls' Training Corps, have prepared many young people for the responsibilities and duties which are theirs when they are called up for service in the Forces. For instance, eighteen months after its inception in February, 1941, one in every four boys in the right age group was in the A.T.C., and at its peak it had the proud record of providing seventy per cent. of the air crew members of the R.A.F.

Other groups of young people have devoted themselves loyally to all sorts of service in war-time, from the sordid and dreary business of salvage to the more exciting and spectacular deeds of heroism in such organizations as the N.F.S. Messenger Service, the Junior Red Cross and so on. Indeed, it became a commonplace in youth service circles to say that by 1942 service of youth had very largely changed to service by youth.

Nevertheless much still remains to be done. There are a great many people who still feel that with the experience of totalitarian youth movements so fresh in our minds, any form of youth service is something which needs to be carefully watched. Many people indeed feel that with the raising of the school-leaving age, the establishment of the Young People's Colleges (now called County Colleges) and the end of the special difficulties of war-time, the very necessity for youth service in any form will happily diminish. To take such a view, however, is a sign of a lack of true understanding of the whole purpose of youth work in this country. As long as the Government is prepared to sponsor every sort and kind of youth work provided that it is under responsible and efficient guidance, there will be little danger of a State Youth



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As to the necessity of the work under a better educational system, the Ministry of Education has recognized the need and the new Education Act makes special provision for social and recreative work, not only for young people, but for people of all ages. The necessity is plain. Such changes as will result through the provision of County Colleges and the raising of the school-leaving age, will cater for young people's education during the day-time. As always, young people will need places where they may meet in the evenings also, and the better the education they receive in the day school, the more necessary it will be for them to have opportunities to pursue those tastes and interests in their leisure time which the school has fostered within them. It is as morally wrong to give people a taste for cultural pursuits and then to fail to provide places where they may satisfy such an appetite, as it would be to show them food and take it from them before they could eat enough.

There are those people who feel

that in the provision of a great deal of activity outside the home, family ties will be yet further weakened. But we must remember with all humility that until the homes of the future are so constructed that they have plenty of room for the adolescent, it is futile to demand that young people should remain in the home, or be left, as would have frequently been the case, to wander aimlessly in the streets with cinemas and dance halls as the only retreat. The problem of one living room only in a family of growing children of various ages is a very real difficulty, especially since many young people sometime during the adolescent period go through a phase of emotional rejection of the home and the school pattern. We have therefore a moral duty to provide places where they can meet with companions of both sexes and of similar tastes to themselves in the happiest possible conditions, and where they may be helped through the difficulties of adjustment to adult life in all its phases, at work, at home and in leisure.

It needs no crystal gazer to anticipate the fact that a certain

fall-off will possibly be suffered in recruiting for pre-service organizations. When the immediacy and urgency of any form of service becomes more remote, the recruitment for that service quite naturally decreases, but there is little cause to doubt that where the pre-service organizations are under good and understanding leadership, they will always receive a quota of those young people who find in the training and more rigid pattern of such organizations, and indeed, in the very uniform and marching itself, something that satisfies them at that stage in their development.

As to the non-uniformed organizations—the clubs and the youth centres, the young farmers' clubs, and so on, on the whole, the work that is being done in such groups is now of far greater efficiency and variety than ever before. This is no criticism of the pre-war work, since it would be surprising if all those voluntary leaders and helpers who during war-time have had vast opportunities of meeting one another at training, refresher and holiday courses, with all the inspirational value of such contacts,



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had not found it of the greatest value in helping them to improve the standard and variety of their programmes. As the leaders have become more efficient, so they are better able to satisfy their members. Moreover, a generation of young people who have grown up in the youth clubs of the war are now ready to help in the youth clubs of the peace. Increased understanding of young people's problems, increased efficiency, are all tending to make youth work more attractive for the young people whom it is designed to attract, and provided that youth service does not suffer from any economy cuts, there is no reason to suppose that this youth work which has been pursued under great difficulties and often by trial and error during war-time may not prove itself to be one of the most exciting experiments in informal education that has yet been devised.

One could wish that everyone was alive to the necessity for these centres for informal education both for young people and for those young adults who will shortly be returning from the Forces. There has probably never been a time

when so many people have been 'exposed to education' through A.B.C.A., in the Forces, and the discussion group in the club, the N.F.S. and other organizations. It would be a pity if all this work were lost because too short a view was taken of what is, and what is not, a priority in a programme of educational reform. It is the young adult who has the vote or who is about to get the vote, who is important if the next twenty years of history are not to prove another failure for democracy. In a world which is rapidly changing, where new discoveries, new ideas and new machines make void our knowledge unless we constantly renew and refresh it, it has become a vital necessity that informal social education shall be actively pursued throughout all adult life. In a world of change we cannot afford to allow our knowledge to become static, and in a world where the three great agencies for out-of-school education are the radio, the press and the film (agencies which by their very nature tend to make people to think alike), it is essential that we shall foster the growth of clubs, community centres and every

type of social organization which shall give people the opportunity to discuss and to think for themselves, to renew and refresh their knowledge and above all to make use of their own gifts for creative work, so that the machine which has given mankind leisure shall not be allowed to frustrate him by mechanizing that leisure.

During the war years youth service has done much to educate a group of young people who are determined to make the world safe for democracy. It has done a great deal also to encourage young people to revitalize their leisure through the pursuit of some craft, or through music and drama. A young man who as an active member of a youth centre and who was later called up in time to take part in the D Day invasion was badly wounded on D plus 28 or 29. He was sent back to hospital in England, and is still undergoing what will probably be a long period of hospital treatment. 'You know', he wrote to me a little while ago, 'I now understand what youth service was for. Chaps like me have an interest in life; we can continue with our reading and our hobbies. It's chaps that have



never done anything since they left school that get the willies when they are ill—they've nothing to do now, and so they think they've nothing to live for. Chaps like me are almost enjoying the time we've got now to go on with our hobbies

and the planning we're doing for the future. A good club teaches you how to live'.

It would be a thousand pities if through lack of vision, through lack of a true appreciation of what is involved by education for change

in a democratic society, we should sell the pass and by failing to take full advantage of all the provisions of the new Education Act, we should find that we have made the world safe not for democracy after all, but for propaganda.

## The Training of Teachers

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THERE were no very spectacular movements in our educational systems and policies during the years between the wars. England's outlook and social structure were not gravely disturbed by the First World War. Our educationists, after the war-time enthusiasms of the Fisher Act and the millennial hopes of the first post-war years, gave their attention to thinking out and cautiously applying certain ideas of non-selective post-primary education (the Hadow Report and the proposed raising of the school-leaving age) and of technical education (the Spens Report, which, however, had not affected practice by 1939). The élite by birth or wealth continued to have a privileged but generally conventional education in the public schools. The élite by talent went to secondary day schools, where they had an increasing choice between new and traditional disciplines. 'Learning by doing' became educationally respectable. Play came to be recognized as educational for children under seven. Children of seven to eleven, being encouraged neither to 'play' like their juniors nor to 'do' like their seniors, had rather a poor time.

Syllabuses changed less than curricula. Though the methods by which the world was interpreted to children improved to some extent, the interpretation continued to concern itself with experiences which children had never had, were never likely to have and did not want. Perhaps it was impossible to explain coherently to children a world which, had they understood it in its full enormity, they would have wished instantly to leave. Anyway, few of us tried.

Training colleges and the training departments of universities did try after a fashion to interpret to future teachers the world in which they lived. Subjects were linked together in the form of projects, self-government was tried, and

discussion was rife. Some of the colleges gave some of their students a certain background of experience which would make real to them the issues of citizenship and the facts of the future lives of their pupils. The work of some colleges in these directions was restricted by archaic rules, and university training departments suffered because many of their students had chosen the teaching career merely because it was the only way of getting a subsidized university education.

The Second World War has led us into some self-examination: witness 'Our Towns', a study of life in urban industrial quarters sponsored by women's organizations appalled and incredulous before the revelations of evacuation. It has produced, as have national crises in this and other countries in the past, an interest in education (leading to much planning and some controversy), a far-sighted governmental White Paper, a new Ministry, and an Education Act full of promise.

Teacher - training institutions have had their share of evacuation, raids and civil defence duties. Mobilization has restricted their recruitment to girls and to youths who could get a qualification in five terms. Even if the studies of intending teachers have been in no special sense related to war-time social situations, their education has been no exception to the rule that teachers and schools have answered in as matter-of-fact a way as the rest of the community a series of unprecedented calls, in which experiences shared with one's neighbours were much more in evidence than academic detachment.

Education has become a real issue in our post-war planning. There is scarcely any group of thinking people which has not discussed the future of education; many — Trade Unions, political parties, etc.—have published ad-

mirable pamphlets on education, which have had a wide circulation. Government committees have dealt with critical issues of policy; the Report of the McNair Committee on the Supply, Recruitment and Training of Teachers and Youth Leaders has been as much discussed as any.

The training of teachers provides a fine stage for the presentation of one of the most acute of educational problems, the conflict between objective truth and the social relevance of a syllabus. The experience of foreign countries has shown the evil of tendentious teaching, politically controlled. It has also produced innumerable examples to show that teachers are men and women to whom the teaching of the truth may be entrusted with confidence and pride. But we do not want only martyrs for the truth, we want workers who can learn it and spread it without fear of oppression. We want guarantees against the distortion of the truth and the victimization of those who stick to it.

Half the McNair Committee thought that this could best be secured by linking the training of teachers more closely with the universities, replacing the present examining boards, on which the university is only represented, by a sort of subsidiary Senate, containing representatives of Local Education Authorities, etc.—the future employers of teachers—but with the university as the responsible partner. The university, they felt, partly because it is its function to seek truth and to spread it and partly because it is its nature to ignore those who would allege that truth is relative, is the obvious guarantor of truth. The university has more strength than anyone else with which to outface the politician with his national brand of truth. Therefore, said this half of the Committee in their Report, link the colleges with the universities.



(It will be appreciated that this does not mean making all intending teachers undergraduates or requiring that all teachers have degrees.)

There are two objections to this plan. The first is that the university may not welcome it, may even be displeased to find, as it is being discussed, that universities are already connected with the training of teachers through the examining boards. Teaching is not the only profession turning to the universities for recognition. Many professional bodies are urging the universities to give degrees to their candidates, while other interests are urging them to take what are by their reckoning 'sub-standard' students, and give them diplomas. The academic watchdogs see 'knowledge its own end', in Newman's phrase, menaced by 'utility'; or, more simply, they will teach English and mathematics with skill and even with distinction to clever youngsters whatever their later occupations are to be, but they will not tell earnest females how to teach the A B C to small children, nor will they interest themselves in how it is done.

Those advocates of a university connexion who are not dismayed by this attitude set out warily or confidently to convert the universities; let us defer for the moment considering what may be the result.

The second reason why the university connexion may not be a satisfactory solution is that the school is not a place for academic detachment. The syllabus of a school must interpret to children the world as they find it, and must by ruthless selection temper the wind of knowledge to the shorn lamb. The university, on the other hand, does not necessarily relate its studies to anything. It often prides itself on its detachment, holding that truth can only be distilled in quietness and that even in applied science the university is distinguished from the technical college by its detached and reflective attitude to mechanical processes. The professor of classics may think it none of his business to interpret to his students the world as they find it; may think they are better citizens if they are withdrawn from it for three years, and himself a better university teacher if he never enters it. And the professor of history may recoil from 'selection', one of the subtlest

weapons of the propagandist; he may be altogether unable to help the teacher of young children of low mentality to decide between the only possible alternatives of saying that King John was 'a bad man' and leaving it at that, or leaving out all mention of him.

This second objection to the university connexion seems to resolve itself into the conclusion that the university may be unable as well as unwilling to guarantee academic standards in the un-academic atmosphere of the training college.

The crusaders referred to above, those who would convert the university to their point of view, come in here with a rush. Whether they contend that truth is objective or deny that it can be, they tell the university that its present preference for liberal studies and its dislike of the useful is merely an historical phenomenon; that for centuries universities were places of vocational education, and that even Newman, when he wrote of 'Knowledge its own end', had in mind something very different from the narrow specialist grind of many modern university studies. They say, with Professor Carr Saunders, that a social institution must justify itself socially and that a university is a social institution; there must be social relevance in its studies and its students must regard themselves as citizens in training.

But can the crusaders change the heart of the watchdog without changing its nature? The university, they feel, will help them in proportion as it sees its own function in terms of interpreting the world to its students.

The half of the McNair Committee which thought this could not be done placed its confidence in the continuance of the joint examining boards, with the addition of a research institute, preferably near the university, in each examination area. This scheme would rely on professional soundness and a continual flow of professional enlightenment to keep standards high and academically pure. It would have no disinterested backing against a Minister of Education or a combination of Education Authorities; and the universities would be left to 'stew in their own juice'.

It will readily be seen that the committee, by dividing equally on

this issue, gave it a prominence which was, as it happened, very topical. The solution of one of the difficulties is not hard to find. No one requires the professor of history to draw up a school syllabus or even a training college syllabus. All that is wanted is that he should keep an alert (but not a suspicious) eye on what is going on in training college syllabus-making and be ready with knowledgeable advice and, on occasion, with very forcible warnings where real standards of scholarship are being thoughtlessly or deliberately outraged.

It is harder to ensure that his intervention will have the backing of the university if it is needed against powerful outside interests, and that the university will offer it because it identifies itself with what he is doing. It is the object of the advocates of the university connexion to bring in the university in this way, as a guarantee alike against aggression and against carelessness and over-professionalism; but many of the university's heaviest guns have sound reasons of principle for refusing to be so used.

The Minister has approached the universities to ask whether they will operate the university scheme and is probably now (April) considering their answers.

So far, we have been thinking of the general issues which we encounter when we try to face squarely the need for relating the training of teachers to schools and to society and at the same time guaranteeing its integrity. There are other aspects of policy. The Report deals with supply and recruitment of teachers as well as with training.

The supply is inadequate for the demands of an improved system of education. Fifteen thousand new teachers are required every year. There are only twenty-one thousand children in each age group in the higher forms of grammar schools, from which teaching as well as every other profession is recruited. Successful high-pressure recruiting of teachers would denude the professions of medicine, engineering, the Church, and the like. The supply, the group from which teachers may be recruited, must be enlarged. The Report suggests two ways of doing this: by recruitment to grammar schools at the age of about thirteen of children in



non-selective post-primary schools who would like to be teachers and are recommended by their Heads; and by recruitment from industry and commerce. The wastage of fifteen thousand a year would be reduced, they further said, if married women were everywhere eligible for teaching posts, and if arrangements were made to employ part-time teachers.

Some of these recommendations have been acted on very briskly. The Ministry has urged Education Authorities to accept into grammar schools would-be teachers from among the older children in senior elementary schools. One county with which I am familiar had five hundred applicants. They were reduced to one hundred and thirty by taking only those with the highest unsuccessful marks in the grading examination which they had taken at the age of eleven. They have been put into grammar schools, in some schools added to existing classes, in others given classes to themselves. One gets very varied reports of their success, conditioned largely by the suitability of their previous education, viewed as preparatory to higher education, and by the suitability to their needs of the grammar school type of education, if it has not been adjusted to them. The policy in this Authority seems to be to put them in ultimately for the School Certificate, but at a later age than their contemporaries. As far as their talents go, there is probably no answer to the grammar school head mistress who said, 'Five of the brightest children in the elementary school can hardly suit me less than my five dullest'.

If each Education Authority put even fifty children in this category, some thousands of potential teachers would come forward; the Report pointed out that even if one per cent. of senior school children became teachers, the number of entrants to the profession would be increased by five thousand.

The recommendation that married women be employable as teachers has been embodied in the Education Act: marriage can no longer be made a bar. This will not only reduce the wastage, it will make the profession more attractive.

Little has been done outside the war-time nurseries to arrange for part-time teaching; this is probably because, at the moment, the

strain of making and operating such a scheme would be greater than the relief which the scheme would give.

Recruitment from industry and commerce is difficult in time of total mobilization, but Emergency Training Colleges (to which reference was made in the February number of *The New Era*) are about to open, to train as teachers men and women from the Forces. Educability, a good mastery of English, capacity as instructors and leaders and an inclination to teach can outweigh in applicants for this training the lack of examination qualifications. When one compares some of the intelligent men in the Forces, trained as instructors and experienced as leaders in the field, with seventeen-year-old schoolboys with the School Certificate, it is nonsense to use the word 'dilution' for the admission of the former to the teaching profession.

The staffs of Emergency Training Colleges are being recruited largely from teachers, not from training colleges, as it is expected that training college staffs will have their hands very full in the immediately post-war years. The dangers of this form of recruitment are obvious and rather alarming; and a professional trainer of teachers may be excused for being envious of the new trainers who are to have the exciting experience of making their own selection of what really matters in a training college course, with no examination for the students at the end of the work.

The McNair Committee saw that it was not enough merely to indicate sources of supply; there must be a plan of recruitment. By throwing the net wider we may get in only a lot more little fish. The prospect of security, good holidays and the wages of an artisan will not attract in comparison with the financial and social prospects of medicine or law; nor can one rely on a sense of vocation to man a big public service whose members could sell their talents better in other markets, who do not begin to earn till they are twenty or twenty-two, and who are likely to want to spend a good deal on the higher education of their own children. The Committee found that while a man teacher, who began to earn at twenty or twenty-two years of age, had a maximum salary of £348 a year, a Clerical Officer in the Civil Service

who left school at sixteen reached roughly the same maximum, while a Junior Executive Officer, who left school at eighteen, rose to £510 maximum. The Ministry has accepted the argument that salaries should be raised and that there should be a basic scale, with a variety of emoluments which so far are confined largely to responsibility allowances. From April 1st, 1945, basic rates of pay went up very roughly fifty per cent. There is no distinction between primary and secondary pay, which means that grammar school teachers profit comparatively little.

Increased pay and certain other amenities should ease the difficulties of recruitment; already I have had a number of visitors, men of ability and holding responsible but subordinate jobs, who wish to consider teaching as a career.

The problems of supply and recruitment are related, and one can say that the report indicates the directions in which each may be solved, and that the Ministry is following up the recommendations of the Report as quickly as may be.

But there are two other important aspects. It is not enough to increase the number of recruits by broadening the basis of selection and offering a good wage. The Committee became aware of the small esteem in which the teaching profession is held in the community, and urged that good candidates are frightened away by the thought that teachers are 'a race apart'. The Committee's solution was that those responsible for adult education should impress on parents and others the function of education in a community, in the hope that the standing of teachers would improve. They also proposed to make the teacher's work more alive and interesting and his career more eventful by attaching to each district a 'School of Education', which should be a meeting-place for teachers, the site of advanced classes in their subjects and in teaching, and a place of research. In the university scheme these schools are necessarily in the universities; in the Joint Board scheme, preferably so.

The second aspect is the life and work of a training college. 'Pie in the sky' when you leave will not attract eager young people if the professional preparation is a



dull grind and life in a training college is hedged round by restrictions which their contemporaries in business do not have to endure; nor will the right type of staff be attracted. The Committee therefore recommends that training colleges examine themselves to see whether they are perfect in these directions, and they advise more interchange of staff between train-

ing colleges and schools than is now usual.

To sum up: the problem of recasting and improving the educational system has been faced by the Act. The need for more and better teachers and better conditions of service has been the subject of the McNair Report. The measures taken to improve recruitment and training should relate

training and teaching more closely to one another and to life, both by introducing a leaven of teachers with different backgrounds from the usual and because colleges and their courses are to be less the seed-beds of 'a race apart'. And the new Ministry is taking the problem of supply and recruitment very seriously and is doing a great deal about it.

## Some Official Publications on Education from 1870 to date

### Obtainable from H.M. Stationery Office

**1870**

Elementary Education Act (school for each child) 3/-

**1880**

Education Act (making attendance compulsory) 2/-

**1889**

Technical Instruction Act (impact of industry on education) o.p.

**1891**

Lord Salisbury's Education Act (abolishing school fees in elementary schools) o.p.

**1899**

Board of Education Act (establishing B.o.E.) 1d.

**1900**

Education Act (abolishing Payment by Results) o.p.

**1902**

Education Act (abolishing School Boards, made county and county borough councils responsible for all secondary and technical education) 3d.

**1907**

Education Act (Insisting upon admission without fees into State controlled secondary schools of 25 per cent. of children from public elementary schools)

**1918**

Education Act (Fisher) 9d.

**1921**

Education Act 2/-

**1924**

Psychological Tests of Educable Capacity 2/-

**1926**

Adolescent. Hadow Report of the Consultative Committee on the Education of the Adolescent 2/-  
Rural Education (Educational Pamphlets) 6d.

**1932**

Report on the Instruction of the Young in the Aims and Achievements of the League of Nations (Educational Pamphlets) 6d.

The School Certificate Examination, being the Report of the Panel of Investigators appointed by the Secondary School Examination Council to enquire into the Eight Approved School Certificate Examinations held in the summer of 1931 2/6

**1933**

The Children Act (modifying Act of 1921) o.p.  
Infant and Nursery Schools. Report of the Consultative Committee (Hadow) 2/6  
Staffing in Secondary Schools (Circular 1428) (England/Wales) 1d.

**1936**

Circular 1444 (Administrative Programme of Educational Development) 2d.

**1937**

Handbook of Suggestions for the Consideration of Teachers and others concerned in the work of Public Elementary Schools 2/6

**1937**

Homework 1/3

**1938**

Secondary Education with special reference to Grammar Schools and Technical High Schools (Spens) 3/6  
The Organization and Curriculum of Sixth Forms in Secondary Schools 1/-

**1939**

Primary School. Report of the Consultative Committee on the Primary School 2/6  
The Schools in Wartime 6d.  
Circular 1469. Education of evacuated school children in time of emergency. (May.) 2d.  
Circular 1474. Schooling in an Emergency: Suggestions for the education of children transferred to the Reception Areas. (August) 6d.

**1940**

Health of the School Child. Annual Report of the Chief Medical Officer of the Board of Education for 1938 1/3

**1943**

Educational Reconstruction. (Cmd. 6458) ('The White Paper') 6d.

Sex Education in Schools and Youth Organizations 6d.

Curriculum and Examinations in Secondary Schools. Report of Committee (Norwood) 1/6

The Youth Service after the War. Report of the Youth Advisory Council 6d.

The Abolition of Tuition Fees in Grant - Aided Secondary Schools. Special Report of the Committee on Public Schools. (Fleming) 6d.

Agricultural Education. Report of the Committee (Luxmoore) on Post-war Agricultural Education in England and Wales. (Cmd. 6433) 1/6

**1944**

Education Act (Butler) 2/-  
Public Schools and the General Educational System. Report of the Committee on Public Schools (Lord Fleming) 1/6

Circular No. 10 (Ministry of Education) regarding the Draft Building Regulations, 1944 1d.

Memorandum on the Draft Building Regulation dated November 3rd, 1944, prescribing Standards for School Premises 6d.

Standard Construction for Schools. (Post-war Building Studies No. 2) 6d.

Principles of Government in Maintained Secondary Schools (Cmd. 6523) 2d.

Emergency Recruitment and Training of Teachers, Ministry of Education Circulars—

18. (Includes Report on Standards and Methods of Selection of Candidates for Training) 1d.

1652. (Includes Interim Report on Layout and Content of the Course, Staffing of the Colleges required under the Scheme, etc.) 2d.

Supply, Recruitment and Training of Teachers and Youth Leaders. Report of Committee (Sir Arnold McNair) 2/-

Supply, Recruitment and Training of Teachers in the period immediately following the war. Reports of the Advisory Council in Education in Scotland. (Cmd. 6501) 1/-



# ENGLISH NEW EDUCATION FELLOWSHIP

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## THE REFORM OF THE CURRICULUM

### The Content of Education

IN the May Bulletin we stressed the importance of thinking out afresh the matter and method of education in terms of the needs of the individual and of society in the post-war world. In 1940 a meeting to consider the reconstruction of the curriculum was called in Oxford by Mrs. E. M. Hubback, of the Association for Education in Citizenship, and Dr. P. Volkov, of the New Education Fellowship. A Committee was formed to continue the work and at the end of 1941 became *Council for Curriculum Reform*, under the chairmanship of Dr. H. G. Stead, Organising Secretary of the English New Education Fellowship. After his death, in January, 1943, Mr. J. A. Lauwerys took his place as Chairman of the Council. Its Interim Report has just been published under the title 'The Content of Education' (University of London Press, 8/6), with a sub-title 'Proposals for the Reform of the School Curriculum'. The importance of the subject, coupled with the fact that the August conference of the E.N.E.F. will be dealing with 'Content and Method in Secondary Education', suggests that we might well give considerable space in this bulletin to a review of this book. It should be regarded as a necessary piece of preliminary reading for all intending members of conference, not so much because we shall all agree on the details of its recommendations, but because it will stimulate the right kind of approach to the problem and is largely the work of individual educationists who are also members of the E.N.E.F. Five of the Council's twenty members have a seat on the E.N.E.F. Executive Committee, and the other familiar names give assurance that the general point of view will be in line with the movement of opinion within our own membership during the past few years. Those of us who knew Dr. Stead intimately will see his hand unmistakeably in at least two of the chapters, and we understand that the book incorporates the last of his written work. To some of us, who gratefully

acknowledge our debt to him, that is in itself a considerable recommendation, and though the book suffers from the unevenness of quality which is the mark of nearly all symposia and committee productions we recommend it for the serious considerations of our members.

### *The Structure and Content of the Curriculum*

The first chapter stresses in particular Dr. Stead's contention that there is a functional relation between the purpose of society, the purpose of education, and the content of the curriculum. 'The purpose of society determines the purpose of the schools; the purpose of the schools decides the content of education. If society wants technical efficiency, its educational provision will be mainly technical schools; if it wants 'cannon fodder', its schools will become pre-military training establishments; if it wants divisions in society, it will provide a disintegrated educational system; if it wants unity, it will provide for common experience in pre-adult life; if it doesn't know what it wants, its educational system will reflect the social chaos. In every case the curriculum is determined by the purpose of society'. Failure to realize this vital connection has led to the curriculum of different types of school 'being considered as a series of discrete problems'; extension of school life has mainly led to the addition of a little more to the existing content, and 'new knowledge and new techniques have had to fight the vested interests of the old for a place on the timetable'.

Since education both affects and is affected by the form of society the Council felt it necessary to define, in general terms, their social outlook. They considered that the further development of a planned society consistent with the maintenance of democratic principles was necessary, and that 'education should promote the fullest possible personal development and the most effective participation in a planned democratic society'. We must struggle against the inertia which

prevents any re-examination of the social relevance of the established forms and material of study, and cease to defend them purely on grounds of a supposed transfer of training. Some readjustment of subject boundaries is necessary, and more co-operative effort by teachers must be achieved. 'Increasing specialization has made teachers as wise as owls in an ever-narrowing field but as blind as bats over an ever-widening one'. One is reminded ever - widening one'. One is reminded of the description of the specialist as a man who learned more and more about less and less until he knew everything about nothing. Teachers must therefore be trained to co-operate more effectively in the achievement of common ends and to 'integrate the activities of individual children'.

During the past seventy years a considerable measure of pruning has been undertaken and methods of teaching and learning have been much altered. 'In particular we note the stress on more active learning by the pupil, on interest, and on usefulness, as criteria in choice of subject-matter, and the stress on vividness and economy in presentation of material by the teacher'. Yet the current secondary curriculum is still essentially a collection of subjects too formal and academic to meet the needs of the majority of children who do not go on to higher studies, examinations dominate choice of subjects and methods of study, and practical and aesthetic subjects are not given sufficient time or attention.

The Council recommends 'a curriculum structure which could be common in its core requirements for all types of Secondary School up to 16'; the basic minimum being the native language, mathematics, the natural sciences, the social sciences, and aesthetic studies and activities. The scope of these core studies is defined a little more exactly in later chapters, but careful reading suggests that the differences between the proposals here set out and the existing curriculum structure are by no means as radical as the general nature of the



report would lead us to suppose. We have insufficient space to comment in detail on all these subject proposals and must therefore confine ourselves to some treatment of those chapters which are of the greatest general interest.

### *Moral and Religious Education*

Of Chapter 5 the *Times* Educational Supplement said, 'it may well leave some readers with a strong feeling of despair'. While we feel this is too strong a statement to apply to the whole of this section it is easy to see the feeling that prompted it. This is a symposium comprising two comparatively lengthy articles by Catharine Fletcher (Moral and Religious Education) and Phyllis Doyle (Religious Education), and two tail-pieces of about 700 words each by G. Patrick Meredith and Julian Huxley. The arrangement of this section amply illustrates the confusion which we find in the material. The general heading is 'A Symposium', its pages are headed 'Religion and Ethics', it has a footnote of editorial apology on the first page, and the two major articles remind one of a property horse of which the front legs are not aware of what the back legs are doing.

Miss Fletcher sums up her argument in the following words, 'The answer to religious education lies in the vision and character of the teacher, and in the reconstruction of society on the basis of the principles of human evaluation and co-operation'. Contrast Miss Doyle's approach, 'We must disabuse our minds of the idea that the chief aim of religious education is the inculcation of moral values. Such an attitude is Machiavellian; it regards religion as a means to an end rather than an end in itself. Moral values are the result of religious education, not its primary concern. . . . Thus the first postulate in any scheme of religious education is the recognition of a Transcendent Reality before which human beings humble themselves'.

The two articles are continuously at cross purposes. Miss Fletcher stresses throughout the moral values inherent in the child's social heritage and appears to consider religion as a means through which certain individual and social ends can be achieved; to Miss Doyle religion is itself a fundamental and self-

justifying reality—'Religious education in a reformed curriculum', she says, 'should set itself the task of developing in the child such a religious consciousness that he will worship, commune, and act in response to his developing knowledge of God'. Miss Fletcher says, 'Those who are aware of the spiritual values of life, know that the answer to eternal values is in the immediate valuation of the present'. Though it is difficult to see precisely what this means it can profitably be contrasted with Miss Doyle's clearer statement on the value of the daily act of corporate worship when she says, 'A good choir, particularly in boys' schools, selections of Scripture or other suitable works, and proper timing of the service all help in the real effort to lift the whole school daily above and beyond material urgencies into the peace of the Eternal'.

We can understand the difficulties experienced by the Council in approaching this aspect of education. The editorial footnote on page 69 says that, 'rather than attempt a façade of unanimity by an array of innocuous face-saving ambiguities it was thought best to allow this chapter to take the form of purely individual contributions'. But the mere reiteration of differing points of view is of little service at the present stage. If a selected group of educationists can only arrive at an agreed policy by 'an array of innocuous face-saving devices' there seems no hope at all of the integrated education which the book advocates and little virtue in the 'mutual tolerance' extolled in the editorial footnote. The symposium method accentuates differences in viewpoint, which are further emphasized by the difference in form of expression. The substantial measure of agreement is obscured rather than revealed, and it is this common ground which most needs to be explored if we are to establish a scheme which is generally acceptable in this field of educational life.

In brief we should say that Miss Doyle believes in 'absolute values'; Mr. Meredith sees only 'relative values' ('science eschews absolutes and immutables'); Miss Fletcher tries to find the absolute in the relative ('the eternal in the present'), and only the short excerpt from a work by Julian Huxley poses the

problem clearly and indicates a way in which a solution may be found.

### *Growing Up in the Modern World*

After the somewhat critical remarks of the previous section we are pleased to pay a tribute to an excellent chapter under the above heading. This will amply repay careful reading and reflection. It is a praiseworthy attempt to think out and restate the particular problems of adjustment which have to be faced while 'growing up in the modern world'. Changes in family life, the effect of urbanization, the unstable present-day values, the meaning of the democratic way of life, and the problems involved in personal, social, and economic relationships are all discussed with a commendable brevity and lucidity.

### *The Primary School Curriculum*

The final conclusions contain the statement, 'The chapter upon the Primary Stage deserves close attention'. Certainly we are in need of clear direction as to the way in which the principles of the Council should be applied at this stage, but for this purpose this brief chapter is of little use. It abounds in vague and high sounding generalities; it will add much to our confusion and little to our knowledge. What, for example, can we make of the statement on page 58: 'For the normal needs of the child's growth are the needs of the society into which he was born and in which he must live'? In so far as it means anything it seems to be perilously akin to the fascist motto 'Geneinnutz vor Eigennutz' (the general good before the personal good). It can scarcely be intended to convey that impression but seems susceptible of no other interpretation. This contribution is also marred by redundancies such as 'Beyond the here and now of the immediate present' (page 64); the wearisome reiteration of such phrases as 'social inheritance' occasionally varied by 'social heritage', which are assumed by the writer of the chapter to be synonymous terms; and a slipshod use of verbs in phrases such as 'As we grow to the vision'. We shall still have to go to the Primary School Report and to writers such as Kenneth Richmond for guidance with regard to primary school practice.



## E.N.E.F. NEWS

## Ipswich Education Conference

'What shall we Teach'? was the question put by Mr. J. A. Lauwerys at an education conference held in Ipswich on March 17th.

The Education Act, he said, sets up a framework within which we shall have to work for the coming twenty, perhaps forty, years. The struggle for reform, therefore, is now transferred to content, to *what* is taught. This is not the only thing that matters—the teacher's own influence is of fundamental importance whatever he teaches—but it is a matter of great concern. The Nazis, for example, who well understand the means of propagating beliefs and of shaping people's outlook employed the teaching of biology as a vehicle for racial propaganda. And they hoped to stabilize their state by minimizing in their educational arrangements those studies which liberalize the mind and open the way to the professions.

There is fair agreement among enlightened educators regarding the way in which very young children should be treated, e.g., everyone thinks there should be much free play, toys should be provided and so on. In fact what they like is good for them. But there is less agreement regarding the secondary stage. Indeed, one still sometimes hears that what boys and girls of this age *dislike* is good for them.

When we consider what is taught in the secondary schools at the moment we find that Grammar schools spend more than half their time on languages and mathematics, while in Senior schools religious knowledge, English and arithmetic are considered the most important subjects; foreign languages are not taught at all. Partly as a result of the differing educational menus, people who grow up in the various types of schools find it more difficult than they should to mix and converse together. Yet the schooling provided for the community should obviously serve to provide links, not to erect barriers.

It is certainly important to study the history of the curriculum. The elementary schools, whose general shape and structure were determined largely by forces operative in the first half of the nineteenth century, were founded in part at least to provide workers

with the knowledge and attitudes required to man the factories of the period. The curriculum they follow with its stress on simple and mechanical facility in reading, writing and number operations, reflects that concern. The Grammar school curriculum has different roots: it derives from the 500-year-old literate tradition—the 'high' culture of the clerks and learned men. These were not concerned with industry or science, but with writing, talking, persuading, administering—in a word with the occupations of running the administration of a feudal or monarchic state. The secondary schools of to-day have not yet shaken free from these irrelevant traditions, in spite of the efforts of many reformers. The latter, of course, are handicapped by the fact that the natural inertia of any educational system makes it difficult to get rid of any subject which has once found its way into the timetable. In addition it is not difficult for ingenious persons to find all sorts of reasons for leaving in a school timetable any subject or activity that is found there.

In tackling the problem of designing a curriculum relevant to the needs of an industrial and democratic society in the twentieth century, it is well to begin by asking what we are *bound* to teach—leaving until later the difficult problem of how best to arrange and organize this material. First, we shall probably all agree that English is an essential; all children should have some introduction to our literary inheritance, and for us all it is the chief instrument of communication. Secondly, history and geography, perhaps arranged under social studies, are also essential; we all desire a better world order and a more vigorous democracy, and for these we need some knowledge of the world as it is, and of its history. Thirdly, some learning in natural science is essential for an understanding of the world to-day. Fourthly, the arts, both their practice and appreciation are needed for their value in increasing sensitivity and helping in the harmonious development of the personality. Fifthly, physical activities are necessary for healthy physical growth. These, then, are the absolute requirements; outside these there should be scope for much free choice of work and

opportunity for development of talents.

Following Mr. Lauwerys' address many questions were asked and contributions made by teachers, councillors and parents. Most of these dealt with the immediate question of secondary reorganization, and what we may expect to be taught, and how, in the new secondary schools.

Mr. Hill, Director of Education for Ipswich, was in the Chair; he contributed a good deal by the friendliness of his introductory remarks and general informality.

The meeting was arranged by Mr. R. Lewis, Secretary of the Ipswich Co-operative Education Committee, with the help of the New English Education Fellowship, and was attended by nearly two hundred people. A second conference has been planned for Saturday, May 26th, when the speaker will be Miss Fletcher, Principal of Bingley Training College and Chairman of the English New Education Fellowship, and the Chairman, Mr. L. Missen, Secretary for Education for East Suffolk. It is hoped that the conference will serve as an inaugural meeting for an Ipswich branch of the English Education Fellowship.

## Barnet

Our first meeting this year was on February 5th and was in the form of a Brains Trust. There had been a suggestion that parents would welcome an opportunity to bombard a panel of teachers with long pent-up questions on educational topics, the Question Master being the only one to see the questions in advance. Many more questions were sent in than could be dealt with in the time, but it was a very successful experiment.

Our chief aim this spring was to arouse local interest in the implications of the Act in Hertfordshire, just what it would mean both immediately and when fully implemented. We were fortunate in securing Mr. Newsom, Education Officer for Herts., to speak on 'The Act made Fact in Hertfordshire' at a meeting held in conjunction with the local branch of the N.U.T. on March 13th. The hall was crowded and four hundred and fifty people were delighted to have their questions answered in Mr. Newsom's succinct and inimitably witty way.



On March 20th we had our Annual General Meeting which was a speedy forerunner of another Brains Trust. This time we had a 'Trust' of only three, with discussion and questions from the floor on each topic. Everyone appreciated this opportunity for the exchange of ideas, and the most cheering and common question at the end was 'When is the next meeting'?

In the summer we are looking forward to hearing Miss Fletcher, and we are hoping to discuss 'What is to be taught in the New Secondary Schools'.

### Cambridge

On February 7th members met to hear Mr. F. H. C. Butler give an interesting account of the recent formation of the 'Council for the Promotion of Field Studies'. The aims of the Council are to provide facilities for every aspect of field work at first hand and to set up for this purpose, residential Field Study and Research Centres distributed throughout the country, in localities selected for the richness and variety of their geological, geographical, historical and archaeological features. Flatford Mill, East Suffolk, has been leased by the National Trust, which is working in close co-operation with the C.P.F.S. for the establishment of the first Field Centre, and would be opened in the summer for small parties.

The Centres will be available to schools, universities, youth clubs, and all serious workers in the field, and will have special facilities such as a library, laboratory, bird-watching station, meteorological apparatus, cinema and studio.

Brisk questioning from the audience showed the practical interest aroused by Mr. Butler's explanation of the scheme.

### York

Two successful study groups were inaugurated before Christmas and have carried on with fortnightly meetings during the Easter term. One of these was led by Mr. C. S. Baxter and discussed the Primary School of the future; whilst the other (which will continue after Easter) was under the leadership of Miss M. T. Nicholls, M.A., and dealt with the Secondary School

of the future, tests for transfer and curriculum. Both groups have been well worth while, numbers varying from 14 to 24 (according to the weather).

A Brains Trust was held on March 15th and was so well attended that the room we had booked would not hold the audience, and we had, at the last moment, to seek fresh quarters, which, fortunately, were available in the same building. The members of the trust proved an excellent team, and under the leadership of Dr. Northcott a very instructive and delightful evening was spent.

A conference was held at Mill Mount School on May 12th and 13th. The speaker on the Saturday was Professor Jones, of Leeds University, who spoke on 'Economic Aspects of Educational Expenditure'. On the Sunday, Mr. Kenneth Frost, of the Adult School Union, dealt with Adult Education. Reports were received from the study groups on Primary and Post Primary Education.

The W.E.A. collaborated with us in arranging this conference, and we have also conferred with them on the subject of a standing committee of 'Friends of Education' to watch educational developments in the city.

### Forthcoming Conferences

*North West Kent Branch* are holding a Conference on June 23rd, probably on 'The Curriculum'. Particulars can be obtained from Miss Joan Andrews, 52 Danson Road, Bexley, Kent.

### The Summer Conference of the E.N.E.F.

will be held at the Training College, Hull, on 'Content and Method in Secondary Education', from August 15th to August 22nd. This will be mainly a discussion conference, run on similar lines to the conference at Bedford, 1942, Wem, 1943, and Bangor, 1944.

The present officers and members of the Executive Committee of the E.N.E.F. are as follows:

#### President:

SIR FRED CLARKE, Director, Institute of Education, London University.

### Executive Committee:

#### National Representatives:

Miss C. Fletcher, Principal, Bingley Training College (Chairman); Mr. David Jordan, Lecturer in Education, Goldsmith's College (Vice-Chairman); Mr. W. B. Curry, Headmaster, Dartington Hall; Mr. J. Guest, Education Secretary, London Co-operative Society Ltd.; Prof. H. R. Hamley, Head of Department of Higher Degrees, Institute of Education, London University; Mrs. Beatrice King, Specialist on Education in U.S.S.R.; Mr. J. A. Lauwerys, Reader in Education, University of London; Dr. E. Lawrence, Director, National Froebel Foundation; Miss Deana Levin, Teacher and Specialist on Education in U.S.S.R.; S/Ldr A. K. C. Ottaway, R.A.F.V.R.; Prof. F. Schonell, Professor of Education, University College of Wales; Mr. E. W. Woodhead, Chief Education Officer, Kent.

#### Branch Representatives:

BARNET: Miss E. Dibblin, Assistant Mistress, East Barnet County School.

BRISTOL: Not yet elected.

CAMBRIDGE: Miss D. M. Howlett, Headmistress, Coleridge Senior Girls' School, Cambridge.

DERBY: Mr. L. Bradley, Headmaster, Derby School.

HERTFORD: Mr. E. G. Simm, Assistant Director of Education, Herts.

LEICESTER: Mrs. Biggs, Assistant Mistress, Leicester Technical College.

N.W. KENT: Miss J. Andrews, Assistant Mistress, Welling Central Girls' School.

N.W. LONDON: Mr. M. Potts, Headmaster, Hendon County School.

NORWICH: Miss I. Bowyer, Headmistress, Cavell Infants' School.

NOTTINGHAM: Dr. M. M. Lewis, Vice-Principal, Goldsmith's College.

SHEFFIELD: Miss Ashton, Lecturer, The Training College.

YORK: Not yet elected.

#### Affiliated Bodies:

Assistant Masters' Association; Mr. H. L. Birbeck; London Teachers' Association; Miss M. D. Clarke; National Association of Co-operative Education Committees; Mrs. B. Evans, J.P., Mr. R. Lewis.



# Notes on Homeless Children in the Soviet Union<sup>1</sup>

THE problem of homeless children in the Soviet Union is so vast, on account of the large numbers involved and the difficulties in the way of food supply, housing and equipment, that it is only comparable with those other areas on the Continent which have been ravaged by both land and air warfare. The Soviet Union has dealt with this problem by setting up special administrations in the different regions. These administrations have established Clearing Stations, and they also run hostels or homes, supervise adoptions and look after the education and vocational training of such children, who are finally rehabilitated in a trade or profession. The upbringing and education of servicemen's children is entirely free even if one or both parents are still alive. Every serviceman can feel at ease about his children's future since priority is given to them and special educational opportunities. The children, if in poor health, get special food allowances, are X-rayed if tuberculosis is suspected, and if necessary are sent to sanatoria which are often supported and attached to collective farms. At the same time the authorities through the press and Trade Unions appeal to families to adopt orphans. They consider adoption as the best means of providing the uprooted child with a home and a feeling of security. Many families respond in a most generous way, some by adopting two or three children. Personal initiative and social consciousness is often shown by individual families. For example, a railway worker living in a small house wished to accommodate a third orphan, so he and his wife built, unaided, an extra room. It was brick built and well constructed.

Trade Unions collect money for the Child Relief Fund. They also send equipment or presents to any one of the hostels which they have adopted. Other sources of help are the collective farms which send gifts of food and the military units which often adopt homes. The soldiers of one such unit caught fish and sent it to their hostel.

They buy books for their libraries and regularly correspond with the children to establish emotional ties such as exist between members of a family. If one or both parents are still living they often visit the children and correspond with them frequently. Workers in industrial enterprises put in extra work to produce equipment. This all goes far towards making the children feel that they are not forgotten but loved, and that everything is done to compensate them for their loss. The homes are permanent. The children stay there until 14 and then go to a vocational school or else stay on in the home till the completion of their secondary education and then go to the University.

Most of our information about the life of the children in these homes comes from Stalingrad, Kharkov, Smolensk and Leningrad region, especially from the diaries of the director and children of a Leningrad home. Extracts from these diaries are published in the *Sovetskaya Pedagogika*, 1943, Nos. 11/12. The conditions in these homes varied a good deal according to how near they were to the fighting zone. They are improving steadily. The Education Commissar Potemkin reported in his budget speech that there were 337,000 children in 3,000 homes in 1944 and over one billion roubles (the equivalent of £40 millions) were allocated in that year to permit of still greater expansion.

Judging from these figures there are an average of 100 to 200 children in each home, about five times too many from an educational point of view. Soviet educationists seem to realize this, but cannot avoid it because of the large number of children that have to be provided for. Yet in Leningrad they found an interesting way out by dividing a home into different groups, each group being in charge of one educationist or teacher. Since the home is a hostel and not a boarding school the children are taught in a separate day school. Children from the same village or town are sent into the same home. The teacher put in charge of a group remains with it and sees the children grow up. They often call their teacher 'mother'. The group becomes a unit; the children are

like brothers and sisters in a family. They have a room to themselves which is sub-divided into a bedroom and a living room both of which are furnished in a homely way. The group have meals by themselves on crockery of their own. They have their own bathroom and lavatory. Their teacher has a room in the same house. All activities are shared by the group such as preparation of lessons, acting, painting and drawing, story reading, walks and self-entertainment evenings. There is a kind of shared responsibility between teacher and children, it being especially noticeable that the older children like looking after the younger ones. They wash their clothes for them, make them toys and read stories to them.

The children usually go to school in the morning. In the afternoon the hostel teacher is with them only three to four hours when they do their prep. and whilst they are on walks and organized games. The rest of the time they are left to themselves in order to soften formalism, and make the children feel that they are not in an institution or barrack but in a kind of family.

Many of these children have gone through the most appalling experiences as well as having suffered severe hunger. Many are picked up in the woods, highways and streets in an emaciated and profoundly shocked state. The Leningrad children have been bombed and shelled. Some saw their parents killed by shells, others were dug out under masonry. A boy aged 12 from the Orel region picked up at Kharkov (Soviet War News 1024) saw his mother being hanged and buried her secretly afterwards. The traumatic effect produced by such experiences on children needs expert psychological treatment. As in this country, there are not yet enough experts to cope with it, but proposals are made for their training. But the directors of the hostels are always highly-qualified persons.

In the diary of the Leningrad director he relates how his home was opened while Leningrad was still besieged. When the children arrived they wanted nothing but sleep. They lay in their beds for

<sup>1</sup> Part of the material used in these notes has been kindly provided by the Society for Cultural Relations with the U.S.S.R., by the Women's British-Soviet Committee and by the British-Soviet Youth Friendship Alliance.



three to five days hiding their heads under their blankets in fear and shock and for warmth. They were also anxious about food. Gradually they were taught to sit up, move and walk. For a long time they showed no signs of childish interests and looked like old men. The beautifully decorated New Year's tree made no impression on them. They sat round it silently. Father Frost (the Russian equivalent of Santa Claus) did not move them. Every noise made them hide their heads under a cushion or on an adult's knee.

When playing they often break off suddenly and became silent and thoughtful. Their capacity for speech was retarded and it was fortunate that most of the staff of that particular Leningrad hostel had been teachers of history and literature. They asked the children to write down their experiences. These essays were collected in a house album 'to cleanse the stuffed bosom of that perilous stuff that weighs upon the heart'. Creative self-expression through painting, writing poetry, writing and producing plays and through story-

telling is encouraged. These home-written plays often seem to be on topical subjects within the children's own reach of experience. The title of one is 'Winter helps the Front'. There are also activities on the lines of the project method such as the study of Glinka's poems, life and music.

A family atmosphere of security and permanency and creative self-expression seem to be the main therapeutic methods employed and future study and comparison with methods in this country may be very useful.

*Helga Perl*

## Book Reviews

### **Apropos Portrait Painting.** (Lund Humphries. 4/6).

The third number of the *Apropos* series of art books deals with portrait painting and includes a number of well-chosen reproductions of portraits as varied in period and conception as an Italian Byzantine mosaic, Gainsborough's 'Perdita' and Picasso's 'Femme assise'. E. H. Gombrich, Kokoschka, Peter Ustinov and Robert Melville contribute articles discussing portrait painting from various angles, sociological, aesthetic and cultural.

It is certainly more than a hazard by which two of the four essayists bring up the question of disguise, that is to say, of the conscious or unconscious camouflage in the shape of beards, whiskers, hats and set expressions, assumed by the naked human face. For this point brings us to the core of one of the several aesthetic problems which are specifically modern — the real difference between a portrait and a photograph.

Most of us have puzzled at one time or another over the illogical yet indisputable discovery that the best possible photograph, reproducing every detail of its subject with both accuracy and good taste, still translates the personality of the sitter less faithfully than a portrait by a great painter. The exact delineation of outward form cannot, for all its mechanical perfection, achieve a result equal to that of the comparatively hit-or-miss methods of the painter. In other words, the impact of man upon machine can never produce the same divine flare-up as that of man upon man. I suspect that if this question of portrait painting *versus* photography were pursued to its farthest conclusions, it would turn out to include the whole problem of modern society.

The great painter sees the symbol in the outward façade of the face. The features take on a double meaning; a certain arrangement of line and colour informs the beholder that

such and such a man had a long, high-bridged nose, heavy-lidded eyes, or spatulate fingers—but those same forms and colours also betray that the sitter was avaricious, lustful or studious. The first function is fulfilled with entire adequacy by the camera, but there it stops short, it cannot penetrate the disguise, it can only portray man at his own valuation. Even the exigencies of the client could not destroy the 'second meaning' in the work of the great portrait painters. Look at Velasquez' portraits of the Spanish princes, with their velvet and laces, their dogs and their courtly poses. Nothing objectionable there—and yet the eye slips past the conventional trappings and lingers on the long, stupid Hapsbourg chins and you know that these men were, above all things, ignorant, complacent and obstinate. Mr. Gombrich seems to suggest in his essay that you had to catch your sitter unawares in order to get at the truth, yet it seems to me that these formal court portraits tell the truth about their subjects as penetratingly, even if not so blatantly, as Chodowiecki's drawings of the Primate of Poland in private.

All this comes down to saying that portrait painting is to some extent a hybrid art, since it occupies itself with psychology and other factors which are the concern of literature rather than of painting. That is probably the reason why so many of the best modern painters leave portraiture to photographers and Royal Academicians, so that it is becoming more and more identified with the glossy flatteries of Laszlo and his followers who aim at perpetuating the social category rather than the spiritual significance of their subjects. It is true that Picasso and the Cubists have used the human face for experiments in pure technique. Here the *souci* of recognizability is kept very much in the background, so that often the 'portrait' is purely abstract, expressing, for instance, some quality of womanhood

rather than that same quality inherent in any specific woman. Yet it is interesting to note that Picasso's portrait of Nusch Eluard, in spite of being composed of 'a profile, an augmented profile, and a threequarter view' (I quote from Robert Melville's description) bears a strange and haunting likeness to the original. Here, perhaps, is an indication of the direction which will be taken by some future school of portrait painters who will reconcile, or at least make a compromise between, the claims of pure painting and of objective truth.

*Cecily Mackworth*

### **The Psychology and Teaching of Reading.** By Fred J. Schonell. (Oliver & Boyd Ltd. 6/- net.)

Dr. Schonell's name is sufficient guarantee that the contents of such a book will not only be of great practical value to all who are concerned with this subject, but that it will have a genuine scientific basis and that the counsel given will have grown out of reliable research.

This little volume is produced in clear type, well paragraphed, methodically arranged and usefully illustrated by examples from available reading material. Perhaps, however, in the next edition the publishers would replace the title of the book on each right-hand page by the chapter heading for quicker reference. The book presents in a form palatable for any teacher and for many parents the outcome of carefully executed research into the manifold problems associated with learning to read, and is an attempt to urge a more scientific approach to this task of which the importance cannot be over estimated. For, rightly or wrongly, his success or failure in this subject affects vitally the child's whole school life and, indeed, his life in the community.

The first chapter deals with the four psychological factors involved in learning to read, and there is a detailed



consideration of these, mental and environmental, which, the author states, act interdependently to produce the composite power of reading ability. These are (1) level of general intelligence, (2) special mental abilities (visual and auditory discrimination of word patterns), (3) experience and language background, (4) emotional attitudes of interest, individual application and confidence. Clinical experience constantly supports this analysis and in many cases referred for mild or serious behaviour problems or emotional disturbance, the cause can be traced to backwardness in reading, due in its turn to the teacher's failure to grasp the significance and inter-relation of these factors in a particular child.

There is an important chapter on the necessity for a preparatory period in learning to read. This period the writer divides into two: Years three to five spent at home or in a nursery school or class, and years five to six spent in an infant class. 'In both periods', he says, 'play will be the most profitable activity for the development of language'. If this chapter were reprinted as a pamphlet and given to all parents when their children enter school, it would prevent much uninformed criticism of teachers and school activities where the educational programme of these early years is already based on an understanding of the child's needs. But, alas, there are still too many schools whose organisers and teachers have failed to grasp the futility of expecting children to make successful progress in the complicated process of learning to read, without having adequate acquaintance with those experiences which create the urge to read, or with the requisite extent of vocabulary.

Dr. Schonell's analysis of the three recognized reading methods, (1) the phonic method, (2) the whole word, or look and say method, and (3) the sentence method, is very clear, and his recommendations concerning their use and blending, of great practical value. The discussion of the organization of reading in infant classes and in junior schools reveals that this is not merely the work of a theorist and gifted research worker, but of one who knows the classroom from the inside, and that too from the point of view of the child as well as the teacher.

It will be sad if present-day publishing conditions limit the number of available copies of this book. Every student in training and every teacher should possess one and we hope that it will also come into the ken of those responsible for ordering school supplies and those who plan the children's section in public libraries.

*Hilda Bristol*

**Guidance and Personnel Services in Education.** Anna Y. Reed. (New York: Cornell University Press 1944. \$4.75. London: Humphrey Milford, Oxford University Press).

This book, by an American professor of wide experience in the field of guidance and education, seeks to present a comprehensive account of the efforts that have been made to provide suitable guidance and personnel services to the young people of the United States.

It is in five parts. In the first, and shortest, the author traces the origins of the guidance movement in the first decade of the present century and notes the almost simultaneous appearance at widely separated places of a practical interest in providing guidance facilities and in the training of 'counsellors'. Although she admires the pioneering work of Frank Parsons in Boston, and especially his remarkable anticipation of future needs and developments, she does not subscribe to the view that the guidance movement originated in any one place or was inspired by any single example or experiment. Rather are its origins to be found in the urge, widely experienced, towards social betterment through individual guidance and adjustment. Moreover, although guidance was interpreted by many as 'Vocational Guidance', the author takes the wider view and includes the relevant aspects of educational guidance, e.g. the guidance of college men and women, within her survey.

The second part deals with the problem of obtaining information on educational and occupational opportunities and describes various sources of information and methods of using the knowledge so gained. The third part is concerned with the information

it is possible to obtain about the individual (the Individual Inventory), and such topics as health data, teachers' marks, psychological tests, rating scales and the like, are adequately discussed.

In the fourth part the ways in which this information may be used are described; the technique of the guidance of groups, the place and value of the individual interview, are discussed in some detail and with sufficient reference to the problems of placement to relate these effectively to the preceding stages of the general guidance procedure.

In the fifth, and concluding, part of the book Dr. Reed takes up the question of the organization and administration of guidance and personnel services and declares emphatically that the provision of these services is part of the duty of a school administration. 'It would seem that the time has come when the educational authorities, both public school and college, must either assume leadership in the sponsorship of guidance and in the organization of more effective institutional and community guidance services or permit one of the most important functions of education in a democracy to pass into other hands'.

The danger of this 'passing into other hands' is very acute in this country; indeed, it may already be too late to secure that vocational guidance will, with other forms of guidance, become an accepted part of the educational system in all parts of the country.

This should be a very helpful book to students and to all those who are interested in the guidance aspects of education (Child Guidance Clinics excepted). There are many references to important books, monographs,

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Journals, etc. (the index lists more than 250 subjects and over 400 names) and the discussion is made practical throughout by the inclusion of many illustrative examples.

It presents a coherent and consistent picture of the main trends of the American Guidance movements (plural) and is especially valuable for demonstrating how their tendency to develop independently of each other has delayed the arrival of an organized national system. If, as Dr. Reed asserts, the main need of the present day is the unifying influence which the provision of guidance services within the system of educational administration would secure, the fact is not without its significance for us.

In looking to the future Dr. Reed is stimulating. 'Since guidance and personnel services are facilitative in character, they must move forward in the new age, as they have in the old, within the limitations laid down by education and by other control agencies. . . . Personnel service must be ready to "tune in" on the international aspect of post-war problems. . . . Personnel service must be "on tap" to assist in solving the domestic aspect of post-war problems'. (p. 473.)

And, in conclusion (p. 482).

'Although as a facilitating agency, guidance and personnel service may not cast the decisive vote which determines the character of education in the new age, by its readiness to facilitate whatever education may be decreed, it can determine whether it has outlived its usefulness or whether what has been accomplished in the past is only the prologue to a greater future—whether the present is to be "the beginning of the end" of the guidance and personnel service movement or whether it is to be the "end of the beginning"'. . . .

So far as Britain is concerned the Guidance movement is not yet at the end of its beginnings and a great development lies before it. Yet Dr. Reed's book should help us to realise that this development will not come of its own accord; that, on the contrary, we shall have to work consciously and deliberately to bring it about.

F. M. Earle

### **Educating Backward Children in New Zealand.** By Ralph Winterbourn. (Christchurch, N.Z., Whitcombe & Tombs, Ltd. London, Oxford University Press).

In this book, Dr. Ralph Winterbourn has given us a valuable and comprehensive survey of the administrative and educational problems connected with the education of backward and dull children in New Zealand, the result of a twelve years' study of the subject, carried out on behalf of the New Zealand Council for Educational Research. During his investigation

he visited Great Britain and the United States.

Among the wealth of facts and ideas that he has collected are many that may well be of value in the organization of special schools and classes in this country. Among his different sound recommendations, he stresses the need for an adequate psychological service as a regular part of the educational system, whose task it should be to select the special class placements and to advise the teachers on the educational and personality problems presented by these mentally handicapped children. He emphasizes, too, the importance of early ascertainment of retardation, so as to prevent the establishment of attitudes of failure and discouragement in the children. He has also a detailed discussion of the curriculum. Throughout the book, he draws on the experience of authorities in this country, such as Burt, Schonell and Duncan, as well as on that of various well-known experts in the United States, and he embodies the most important principles of content and method that have been established as a result of research in various English speaking countries. He rightly stresses the view that the aim of special class education should be primarily to provide the dull or the feeble-minded child with the means to cope as far as possible with the problems of everyday life. Important though it may be to determine what the child is capable of learning and how best this learning can be done, it is of far greater importance that he should be helped through his school experiences to develop character qualities, attitudes and interests that will help him after he has left school to play his part as a happily adjusted and—according to his limitations—useful citizen. To achieve this, work should be based on the two principles of interest and utility, *i.e.* on what has meaning and significance—and therefore interest—to the child whilst he is at school, and on what he will need in his after-school life. Although Dr. Winterbourn commends the American 'unit of experience' as a method of integrating the various activities of the school time-table, he seems prepared to acquiesce, perhaps wisely in view of conditions in New Zealand, in the more conservative organization of the curriculum and time-table around the traditional subjects, even of such an academic nature as history and geography. He is, however, at pains to point out how limited is the capacity of these children to absorb and retain academic material of a non-realistic kind. Yet there would seem to be a very strong case for something akin to projects or centres of interest, based perhaps on the children's own locality, for children of this mental calibre, whose greatest need is to be encouraged and trained to become

alert to and interested in the world around them, and to show initiative and self-reliance, as well as to be helped to use their intelligence in realistic and practical activities. That this requires teachers of enterprise, adaptability and skill is obvious, and Dr. Winterbourn rightly emphasizes the necessity for careful selection and special training of teachers for these classes. Unquestionably the success or failure of the special class, not only in the experience of the children concerned, but in the eyes of the parents and of the community as a whole, rests on the qualities and outlook of the teacher selected for the work, on her (or his) belief in the worthwhileness of the undertaking, on her interest in the children as individuals, as well as on her technical and psychological knowledge and understanding of the problems with which she will have to deal. It is to be hoped therefore that in this country (as well as in New Zealand), committed as we are to an adequate provision of classes and schools for all types of handicapped children, the Ministry of Education will encourage the revival of special courses of training for such teachers so that the importance of the work may be duly recognized and teachers chosen accordingly.

In the tool subjects, the writer wisely emphasizes the importance of 'readiness' or 'maturation' as an essential preliminary condition to formal teaching, the need to hasten slowly and to provide adequate motivation and a 'utility' value for learning in the minds of the children from the beginning.

Equally valuable is his survey of the different types of organization within the ordinary school system, to help those children who may be suffering from retardation in some specific subject, and he draws attention to the possibility of grouping by ability in the tool subjects where, through shortage of staff or space, 'opportunity' or 'adjustment' classes cannot be arranged.

The Council are to be congratulated on having entrusted the investigation to a writer who is able to set out his results with such clarity of ideas and of exposition.

P. Wilshere

[This issue of *The New Era* has been specially prepared for our many friends in Europe who have lost touch with us since 1940. Until 1939 nearly half our subscribers and more than half our contributors came from overseas, and we look forward to renewing many old and valued ties.

The July-August issue will be a special number on *Education in France*, with an introductory article by M. le Professor Langevin, and nine articles by leading French educationists.—Ed.]



# Directory of Schools

## FRENSHAM HEIGHTS FARNHAM . . . . . SURREY

*Headmaster : PAUL ROBERTS, M.A.*

Frensham Heights is a co-educational school containing at present 105 boarders and 45 day pupils equally divided as to sex and equally distributed in age from 7 to 18.

The school stands in a high position in 170 acres of ground and is exceptionally fortunate in its accommodation and equipment.

Fees : 144 guineas per annum inclusive

About three scholarships are offered annually

*For particulars apply Headmaster*

## BADMINTON SCHOOL (BRISTOL)

**at Lynmouth, N. Devon.**

Junior School 5 to 11 years

Senior School 12 to 19 years

The School is situated in beautiful and peaceful surroundings where the girls are able to enjoy an open-air life. A high standard of scholarship is maintained and at the same time an interest in creative work is developed by the practical and theoretical study of Art and Music. There are weekly discussions on World Affairs and more intensive work on Social and International problems is done by means of voluntary Study Circles.

**Apply to The Secretary.**

## DARTINGTON HALL TOTNES DEVON

*Headmaster : W. B. CURRY, M.A., B.Sc.*

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

Fees : £120-£160 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

## DARTINGTON HALL TOTNES DEVON

*Headmaster : W. B. CURRY, M.A., B.Sc.*

### TEACHER TRAINING DEPARTMENT

A department for the training of teachers for Nursery School, Kindergarten, and Junior School work, under the direction of Miss Margaret Isherwood, M.A. Camb., N.F.U., formerly lecturer at the Froebel Education Institute. Preparation for the Teachers' Certificate of the National Froebel Union. Special attention to the needs and interests of 'free lance' students, particularly to those coming from abroad or those requiring short courses of study not leading to an examination. Excellent opportunity for contact with children of all ages and classes. Facilities of the Dartington Hall Estate available for students wishing to get some acquaintance with rural life and industries.

*Further information on application.*

## MONKTON WYLD SCHOOL, nr. CHARMOUTH, DORSET

*Principal : ELEANOR URBAN, M.A. (Oxon.)*

Practical and cultural education for boys and girls (8-18). School life and curriculum planned to help children to develop into co-operative and constructive citizens. School farm ensures healthy diet. T.T. cows.

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# Directory of Schools—continued

## MALTMAN'S GREEN GERRARDS CROSS BUCKS

*Boarding School for Girls from  
nine to nineteen years of age*

*Headmistress : MISS CHAMBERS*

## BEDALES SCHOOL

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A Co-educational Boarding School for boys and girls from 11½-18. Separate Junior School for those from 5-11. Inspected by the Ministry of Education. Country estate of 150 acres. Home Farm. Education is on modern lines and aims at securing the fullest individual development in, and through, the community. No vacancies can be offered at present.

*Headmaster : F. A. MEIER, M.A. (Camb.)*

## THE GARDEN SCHOOL

Wycombe Court, Lane End  
Nr. High Wycombe

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*Principal : Mrs. M. A. ORMROD, B.A.*

## LEIGHTON PARK SCHOOL READING

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E. B. CASTLE, M.A. (Oxon.)*

## ELMTREES, GREAT MISSENDEN BUCKS.

*Formerly Cudham Hall, nr. Sevenoaks and Paccombe House, nr. Sidmouth.*

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*Principal - Miss M. K. Wilson*

*Tel. Great Missenden 407.*

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from 3½ to 14 years

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**EAST GRINSTEAD, SUSSEX,**

are founded on the Montessori idea and aim to create the happy free atmosphere of a real home.

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## ST. CHRISTOPHER SCHOOL LETCHWORTH

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*Late University Tutor in English.*

*Vice Principal : Miss E. M. SNODGRASS, B.A. (Oxon.)*

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*Mrs. E. PAUL, Ph.D.*



# Directory of Schools—continued

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## Directory of Schools—continued

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**REQUIRED** for September, 1945, (1) a trained Housekeeper Caterer with knowledge of dietetics; (2) **UNDER MATRON** to take charge of girls' wardrobes and bedroom order and co-operate with Head Matron (S.R.N.). For particulars, apply Principal, Moira House School, Windermere (returning to Eastbourne for September term).

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# THE NEW ERA

## IN HOME AND SCHOOL

PRICE 1/-

JULY-AUGUST 1945

Volume 26, Number 7

### FATHERLESS CHILDREN

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## What the Father Means to a Child

Ella Freeman Sharpe

**Fellow of the British Psychological Society ;  
contributor to 'On the Bringing-Up of Children' ; Author of 'Dream Analysis.'**

**A** FATHER is the natural protector in a home. Children who are fatherless, or whose fathers have failed to be their support psychically while they are growing up, lose what can be one of the greatest formative influences in their lives. It is an incalculable loss and renders the task of growing up to stable masculinity and femininity far more difficult. To know this, to estimate the loss imaginatively, is a guide to those who have any part in helping the bereft children this war will leave in its train. In the billeting of such children in suitable families, those blessed with good fathers as well as good mothers should be the first chosen. In any institution where such children have to be cared for, and reared, continuity of the new environment, continuity of personnel, is of first importance so that a measure of security and love can help to cement again lives that have been rudely disrupted. But in such environments, in the capacity of friend, teacher, counsellor, mature masculinity should be introduced as a permanent or recurring influence, for it gives a renewed chance of forming a father-ideal to both boys and girls and so will mitigate the loss they have suffered, either through the father's death or his desertion.

Many mothers, as the result of this world war, will be left without the love, the companionship and psychical support of their husbands. The whole burden of the upbringing of the children will devolve upon

them. In such circumstances, in due time, mothers, so bereft and so burdened will be helped and not hindered by realising what they can do, and what others can do for them better than they can do for themselves. Children need their mothers, first of all and all the time, as mothers. Mothers cannot psychically fulfil the place of the fathers as well, though they may indeed become bread-winners. Because children need the psychical support of both parents, mothers bereft of husbands are wise if they do not segregate their families from contact with the community. The visits of suitable male relatives can be encouraged. Friendships with families fortunate in having good fathers can be fostered. Older boys can join clubs and be encouraged to bring home their friends. Mothers themselves will be less burdened by a total responsibility—if in the homelife there is constantly the stimulus and the help that good men can bring.

This article describes some of the functions of the father which need to be replaced, as far as possible, in the lives of children who are fatherless.

#### Two Stories

On the seat in front of me in a bus one day was a boy between the ages of six and seven, and beside him his young mother. I noticed him get up suddenly, walk to the exit platform and ask the conductor to stop at the next 'Request' halt. The bus stopped,

the boy jumped out on to the pavement and waited for his mother who followed him. As she got down he held out his hand to help her. He then waited until she crossed to the inner side of the pavement and he walked beside her on the outer side.

No words had been spoken by either of them, but as they passed out of sight he was striding along and talking gaily to her, and she was smiling. The little boy wore a cap at a rakish angle on his fair head. It was a replica of an airman's. Something of what both mother and father meant to this young boy is clear.

The mother did not suggest to her boy that he should ask the conductor to stop the bus. She did not caution him to be careful or to wait till the bus stopped. He had formed a habit, he trusted himself and she trusted him. She took his proffered hand as she stepped down as if he were of real assistance to her. She dropped his hand again, as if he were a man, and took the inside of the pavement in the same way. Both were quite unselfconscious.

One knew certain things about this boy and about his father. One knew father was an airman, that he thrust his head forward, clasped his hands behind his back and took long strides. One knew how he treated his wife, not on one occasion but habitually. The little boy obviously thought and felt his father was a wonderful man. He had absorbed certain of his characteristics and was 'being father'.



One can make other inferences though testing of their accuracy is not possible.

There had surely been continuity and uniformity in the child's upbringing in which both parents were in unison, not at cross purposes. This one infers from the mother's lack of anxiety. The child had an established acceptance of the rules of the road. She did not excite anxiety by her own fears and consequently he did not play on hers. He had apparently absorbed his father's quiet, protective attitude to his mother as well as the fun of interchange of gay conversation.

The mother was feminine in look, dress and manner. She fostered and respected the masculinity in her little son by increasing his self-reliance and confidence. Neither parent evidently had desired him to retain the dependency of babyhood. Perhaps this little boy was too grown up for his years. The inference to be made is that his father was away, and indeed his whole attitude proclaimed the fact. From this we can draw another important conclusion: 'John', let us call him, not only enjoyed his role as father-representative but assumed a responsibility easily carried, for it was clear his father was alive, and evident enough that his mother was a happy woman.

The following incident gives a very illuminating contrast to the former. The central figure was a little girl of seven, evacuated to the country. I saw her with a number of other small children who were on holiday. The conditions were good, and the children were looked after by two teachers of the small boarding school from which they came. Sonia was distraught and moody when she was not actually playing with the other children or being talked to by the teachers. One day her father came to see her. He was accompanied by a young woman with whom he was evidently in love. He gave his little daughter many presents and she was a transformed child — a transformation painful to see. Her pale face was overflushed, her voice loud, and her demonstrations of affection exaggerated and exhibitionistic. The exhibition was staged for the young woman accompanying her father, for he divided his attention between his daughter and the young woman. The little daughter tried

desperately to keep his interest on herself. The following day, the father having gone back to London with his friend, Sonia relapsed into a black mood of depression. I learned subsequently that the parents had recently been divorced and the young woman was the prospective stepmother. What did the father mean to this little girl of seven? One judges by results. His coming brought excitement, evoked display and a contest for his attention with the mother-to-be. He went away leaving her no whit inwardly strengthened to endure his absence and the loneliness of her exiled life. She looked as if the cares of the world were in her heart; they were of course, and she had no support within herself or outside herself with which to deal with those inward cares.

The role the father played, one propitiously and the other unpropitiously, in the development of these two children was obvious. The boy showed every sign of developing stability of personality, the little girl had lost everything that aids and abets such development.

### The Foundations

The foundations of stable character and emotional poise lie first in the stable continuity of the environment into which the child is born. The upheaval of birth must be considered a 'shock' which requires a subsequently long period of quiet readjustment to a totally new set of conditions, none of which is at first pleasant except sleep and easy suckling.

The establishment of easy suckling (breast feeding or by bottle), the constant reappearance of the mother or the same nurse who attends to the child with steady love and care, not with erratic changes of mood, is the foundation of the child's feelings of security, out of which later psychical stability can be evolved. At the very outset, security of food supply and security of love are one and indivisible. A too crude or too early interference with this situation *à deux* evokes from the child excessive desire to possess the mother entirely. We have to realize that the process of accepting normal family life is a long one if it is to be accomplished with the gradual acquiescence of the child and not be forced upon it. It is natural for a baby to desire to

possess its whole world, the mother. The continuity and security of the suckling period is of vital importance, and this depends on the father when he is at home, almost as much as upon the mother. The gradual acclimatising of the child to other people in its environment begins most naturally in relationship to the father. A mother may indulge excessively the baby's natural wish to possess her entirely if she herself has no other emotional ties, for then the baby is her possession, exists for her ends and not for its own destiny. Both mother and infant have the maximum that a good environment can give if a happy father lives within it. This environment is a home. The normal natural setting for a baby contains both mother and father.

The little boy in the bus, John, gives us a good illustration of the result of both father's and mother's influence in early years. It was evident he had no anxiety, which means that he had a due respect for dangers. 'Respect for' is quite a different attitude from 'Fear of', or 'defiance of'. This 'respect for' danger is one of the things that a father can most easily impart. The mother, if unsupported by the father, will be more likely to betray anxiety which will arouse the child's anxiety.

A child copies the parental pattern whatever the precepts that are taught. One inferred that John's father walked steadily and deliberately through the bus and waited till the bus stopped. The mother had no anxiety about her son's safety because both parents had been in unison about his upbringing. Neither of them had played upon his anxiety by their own. He imitated them to his advantage. That is an acid test for parents.

### Inner Supports for Psychical Stability

The first foundation for psychical stability is a psychically stable environment, *i.e.* parents who are well-mated in mind and body. A baby is unstable emotionally; he has to pass through many phases of emotional development, through successive stages of jealousy, relinquishment and renunciation which is not done without feelings of rage, of sorrow and struggle within. Psychically stable parents



need not fear manifestations of these emotions on the part of growing children, for such parents do not respond in kind, anger for anger, jealousy for jealousy. They remain adult, do not regress to the age of their children. It is this steady, reasonable affection, understanding, and patience that can wait, which provide security for a child torn by its own unstable emotions.

A child living within a psychically stable environment has a chance to accomplish the mastery of the major griefs of childhood. He must realize as infancy passes away that he is no longer, and can never be again, His Majesty the Baby. He must recognise the father's presence, and slowly that father is of more 'grown-up' importance to mother than himself, that father can do what he cannot. He must acclimatize himself to being a child-in-fact albeit his feelings and wishes are not in the least humble, nor befitting his age and capacity. He will do this the more easily if the parents convey to him a sense of his own value in every phase of his development.

Sooner or later probably he has a baby brother or sister and again the world of his own importance goes to pieces. The massive emotions of rage and jealousy caused by his impotence enhance his feelings of psychical instability, for love alternatives with angry hate. These convulsions of feeling occur in every child who lives in the most propitious home environment. Such experiences alone change the child finally into a socialized member of the community. We cannot spare him them. It would be no service if we could. His best chance of reconciliation, of slow adaptation lies in a home where the parents themselves are psychically stable.

If, for example, the father is consistently kind, just and encouraging, if he is not blind to the fact that he can be jealous of his son then the son is less likely to be afraid of his own jealousy. If the father responds to the boy's jealousy by the same emotion, then there is set up an automatic interplay between father and son that is likely to last a lifetime, and moreover will be perpetuated in the succeeding generation.

In the same way a baby-girl has to realize that the privileges of infancy have to be given up. She

feels of less importance to her mother when a new baby suckles at the mother's breast. She feels inferior to her brother when she realizes the sex difference between them. Very often at puberty a girl has a feeling of inferiority when a new functioning of her body begins. All these successive experiences are connected with the realities of life. When the reality facts of birth and sex differences evoke feelings of humiliation and shame, discontent and false values are engendered. Humility and admiration on the other hand prepare the way for responsible participation in the adventure of love in adult years.

An understanding mother will remember that her little daughter will be jealous of the newcomer, and will allow time for the mastery of jealousy. She will enhance the child's dignity in being the older child rather than foster the child's thought that it is more fortunate to be and remain a baby. At such a time as this an understanding father will expect and respond to more marked manifestations of love and interest in himself on his little daughter's part. This is the natural starting point of a girl's later sexual development.

### Illustration by the Two Stories

The little boy in the bus was fortunate in both parents. We can infer that he had a psychically stable environment. There is no doubt that he was secure in feeling that his father loved his mother. With this certainty he had come to the best possible way of dealing with his infantile jealousy. By identifying himself with his father he had no need to defy him. This meant that his father had treated him seriously, not laughed at or belittled him. Neither had the mother played on the susceptibilities of either of them. Many mothers play off their sons against the father, raising jealousy of the rival in the father and increasing pride and guilt in the sons. This mother was loyal to the father. She emphasized the son's masculinity in a way that made for character stability, *i.e.* self reliance. There was therefore no appeal evoking an undue emotional response on the boy's part. The scaffolding this boy had was that father and mother loved each other.

He had no chance of believing he could usurp one or the other. His jealousy and his aggression were circumscribed by reality facts, whatever his desires, and his feet were firmly set on a path leading him to his own future as an independent entity, his own mate and own home, unencumbered by the miseries that are bequeathed to children by parents who are psychically unstable and miserable.

Compare him with the unhappy Sonia, who at the same age if events had been propitious would have been identifying herself with her mother, reconciling herself to the fact that father loved mother, and mother loved father. The psychical stability of the parents' relationship would have been a bulwark against the resurgence of infantile jealous longing. She would have taken the path of identification with her mother and so unconsciously and normally prepared for the future role of wife and mother in her own time. But the normal psychical development was disrupted. It is normal at the age of seven for a schoolgirl's energy and interest to be extending outside herself and her family to her school pursuits, to games, to school friends. Her world enlarges, based securely on the home foundation. The desire to win approval from her father remains a major incentive, and on the dynamics of this, if the father handles the situation well, she will both develop educationally and retain her essential femininity. Her early childhood's rivalry with mother for father's love will resolve into an identification with her mother. In some way or ways according to her own individuality, she will be 'like mother', just as John was 'like father'.

Sonia's psychical development had been disrupted. She had been shorn of her psychical scaffolding and inner props, not only the physical stability of place and environment but of psychical security which depends so greatly upon the continuity of a stable relationship between the parents. The identification with the mother was disturbed, thrown out of gear, for it involved a mother no longer loved by the father. The passing away of childhood's rivalry with the mother into other sublimated activity was prevented. Her desire to please the father in more



grown-up ways had given place to a regression to the earlier ones, but with an uncomfortable feeling that the loss of the mother was her fault. Her jealousy erupted violently in the rival contest with the prospective stepmother for the father's love, but this was more than the original rivalry of early childhood revived, for it now involved the fact that the first mother had been deserted in reality, and for that the little one of seven felt guilty at the same time that she played for the father against a second mother.

Any girl of seven faced with an emotional crisis of this magnitude needs expert psychological help. Had her leg been fractured a doctor would have been summoned immediately. Severe dislocation of the psychical structure calls for more, not less, attention than the corporal being. With a father faithful to the mother this particular storm would not have broken out at this age. Instead she would have built up a concept of faithfulness within herself. However wild and strong her childhood jealousy of the mother she would have proved in reality it was of no avail.

### What a Father means to a Small Child

This depends largely on what the child means to the father, how adult his own emotions are and what responsibility he assumes in upbringing. A kindly, tolerant, just man who is not jealous of his children, nor afraid of them, who looks to their future independence will give in the differing phases of their development progressive props by which they will reach stability. To the infant for some time he is a big looming figure who can come to mean strength and security. To the young child he can be one who is not afraid of burglars, nor of policemen, nor of thunderstorms. He is someone whom the child can respect enough to know that undue aggression and unfair play will bring displeasure and a fair reprimand, and yet not forbidding enough to make every boyish escapade impossible. To the growing boy, father is the model to copy, the father becomes a friend. The father treats his daughter differently from the son, not more leniently, nor favouring her because

of her sex so that the boy wishes he were a girl. The father who is a support will be impartial in practical dealings, but his attitude to his growing girl will necessarily betray his opinion of and emotional attitude to femininity. If it speaks to the girl of his belief in the equality of the sexes then she is fortunate in her father. She will one day want a mate who will make her happy as father makes mother. 'Happy marriages' we are told 'are made in heaven'. The fact is that both a daughter's best chance of making a happy marriage, and a son's, is through witnessing their parents' fulfilled and satisfactory lives.

The adolescent boy, especially in his later teens, is equally fortunate if he has a father who remains unperturbed when he makes his first violent gestures for independence after his hero-worship stage is over.

Hero-worship is a natural phase in the development of both boys and girls, *i.e.* admiration of an older person of the same sex. We can think of this as 'scaffolding' for the immature psyche.

The child's need is to find a stronger than himself with whom to ally. This need makes a child vulnerable and easily exploited, and of necessity it uses what the environment offers before adult discrimination is possible. Therefore it is the father's privilege, if he avails himself of it, to be his son's first hero at the age when he needs him in that capacity and his is the responsibility for the type of 'ideal' he represents to the young boy. That 'ideal' will be vested in the father's whole personality, not in what he preaches and teaches. The greater the feeling of insecurity within himself, the greater the need a child has of a positive directive lead from outside himself. A father who presents a 'negative' attitude to life is of little use to a son or daughter; neither is a father who play-acts being the strong father when he has achieved little real strength of character within himself.

The boy in his hero-worshipping stage can be exploited for the purposes of the 'leader' to whom he feels allegiance. This is the most gross betrayal of the love and trust of the human psyche struggling towards adulthood. The power the 'leader' has over his

## ABOUT EDUCATION

by

C. E. M. Joad

In this stimulating survey of the educational landscape, Dr. Joad succeeds in bridging the gulf between the specialist and the ordinary reader. After reviewing conditions in the teaching world, he discusses the public-school system, the respective merits of the traditional and the Red Brick universities, adult education, and the relation between education and politics. In a characteristically provocative definition of the aims and purposes of education, Dr. Joad emphasizes its ability to eradicate inequalities in the social system and to fuse into a united whole Disraeli's 'two nations' of England.

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young worshipper is only rightly used when it helps development. Happily, in countless clubs, societies, educational centres, youth is served to its own unfoldment. When the 'leader' uses his power over youth for himself then development is arrested at the adolescent stage. For such a 'leader' will not encourage independent thinking and critical judgment. He will value only devotion and blind allegiance. A boy tied to such a 'leader' will not easily develop into an independently thinking man, neither will he proceed to mature relations with the opposite sex.

Thus a son who has a father who understands that the first essays in independence, crude and obstreperous though they may be at first, are really 'growing pains,' is indeed fortunate. The more emotionally perturbed the father is, the more violent the son will be in defiance. Politics, religion, sociology, sexuality are matters on which the father-son relationship can be strained to breaking point. The father who can tolerate this phase of his son's violent bid for independence is likely to witness



another stage of development, namely the emergence of a man capable of thinking and testing out his opinions. Interchange of views can then result in mutual respect even if there is no agreement.

In the varying stages of a girl's psychological development, a father's presence and influence is of vital importance. From the moment her interest and increased love turns to the father her future destiny is greatly determined by the attitude of both parents. It is essential that the mother's jealousy of her daughter should be controlled, which it can be if the mother can tolerate the thought that she is capable of being jealous of her daughter.

## The Bereaved Wife

Joan Riviere

WHAT is the effect on a woman of the loss of her husband and how does it react on her relation to her children? The importance of the parents in a child's life is now widely appreciated and it is known that children's development may suffer, even seriously, if they are separated from their parents and homes. It is perhaps not yet so clearly understood that when one parent has been lost to the family, it is still of great importance to the children to continue living with the other, if at all possible; in this way they are not faced with feeling that they have lost both (that is all) the people round whom their lives and their emotions are centred. Without either parent they are indeed 'lost', though they may make adjustments under favourable conditions which enable them to transfer their emotional ties to substitute-parents.

But the woman who has lost her husband is suffering, in many cases acutely, and it will be doubtful how far she can carry on her essential role of representing a good mother in her children's minds. This will depend on the nature and degree of her reaction to her loss. The aim of this article is to describe some of the main psychological factors involved in this perplexing situation, so that the mother's difficulties, which will tend to hinder the aims of teachers and other people who are seeking to help the children, may find understanding and tolerance and she be

It is essential that the father should not be flattered and unconsciously play off the daughter against the mother. The father will hold in trust this proxy-lover situation, neither exciting erotic feeling by undue demonstration of affection nor holding aloof and reserved. He will be interested in and encourage his daughter's creative activities of whatever kind, art, literature or those that belong to the making of a home. The stability of the relationship between the parents is the basis of tactful handling of both son and daughter in adolescence. The girl as she grows to womanhood will easily untether herself from the father and find her mate if the father

aided to play her much-needed part in the children's lives.

The catastrophe which the loss of her husband means to a woman, as we know, causes a wound which in itself can only be healed by time. No psychologist nor humanitarian can do the healing. But there are other factors in the experience, less obvious than the loss to the woman of the man she loves and of his love, which yet play a main part in determining the ultimate influence her loss will have upon her life and character. Her grief is not the only aspect of the emotions aroused in her.

We may be reminded here of two fundamental principles governing our emotions. There is a tendency to experience events in later life in terms of earlier ones, so that the new experience is not met unbiased, but is coloured by unconscious and forgotten memories of earlier situations. The widow, the woman who has lost her husband, becomes unconsciously again a child, the girl without a husband, and her childish or adolescent traits become active again. Feelings of dependence and rebellion and of a peculiar quality in the frustration are revived, and in some form or other many conflicts and anxieties come to the fore which had previously been deeply buried. The other principle is that we tend to explain unhappy events in personal terms; that is to say, we attribute them to some personal cause, essentially to some wrong-doing (as with the child to

has truly fulfilled the father role.

To mothers with fatherless children, to those who tend such children in institutions, the great concern must be to establish an environment giving something of that sense of continuity and security of a home in which the influence of mature manhood complements that of the mother's.

The basic unit of community life is the family. Upon the home unit rests ultimately all hopes of good government in the larger community beyond the family; for to that larger community are transferred the adaptations or maladjustments made first of all in the home life.

**Psychologist, the Institute of Psycho-Analysis, London**

whom the loss of a pleasure means that his parents are punishing him). In this way a widow *unconsciously* interprets her husband's death as having been caused by some want or fault in herself, lack of love, lack of care, or worse on her part. These unconscious feelings of guilt severely aggravate her mourning, and undermine her capacity to meet the many difficulties in her situation and her increased tasks with the necessary self-confidence.

The loss of her husband stirs up all the biggest anxieties latent in a woman's mind; to begin with, it threatens her *security* in many ways. The loss of economic security is one element in this situation; the fear of falling below the standard of living required for the physical and mental well-being of herself and her children is psychologically only one, though possibly the most conscious one, of the many fears aroused. The loss of sexual satisfaction is another of these, one which unconsciously stirs up a woman's anxiety about the effect this deprivation may have on her feelings and actions. It rouses old and perhaps long-forgotten doubts as to how far she can trust herself to endure such a loss without seeking or yielding to compensations which, again like the economic loss, may mean some degradation to her. In both these respects we see that the degree to which the woman has idealized herself and her life as a wife and mother will influence her



dread of any deviation from her standard. Both mean a threat to her peace of mind and her mental security. When, as frequently happens, the husband's death involves the loss of her home (which for a woman so essentially stands for herself and represents her value) as well as the man it contained, the tragedy seems complete. The two complementary aspects of the marriage are both gone and, unless she has children, nothing remains.

Again, the loss of her loved one deprives her at one blow of her chief source of belief in herself. The husband's love for his wife and need of her, support of her and belief in her are among her most important assurances that she is of value herself, and possesses qualities of goodness which are sought and valued by another. This interchange of reassurance as to each other's value is one of the foundations of marriage, as is shown by the common sensitivity of each partner to criticism by the other. But when one partner is lost it means that the fabric of this important adjustment, by which so much belief in one's capacity for love and for good is upheld, collapses. The woman without a husband tends to feel worthless in herself until she has restored her belief in her own value by some other means. All companionship, including that of marriage, is closely related to this need for reassurance; it affords a constant proof that each has something to give which is acceptable and satisfying to the other, and that each, up to a point, is able and willing to help and share in bearing the other's trials and burdens.

It must also be borne in mind that any loss in life tends to make us react with a sense of injustice and resentment; it arouses hate and bitterness. To some extent this reaction is a primary, instinctive one, like that of an animal fighting to preserve its own and furious at being robbed. But to a great extent hate and resentment increase because they can be used to soothe the wounded pride of the sufferer and allay her anxieties. The frequent question, 'Why should this happen to *me*?', with its implication 'and not to so and so', betrays the unconscious dread that somehow this loss has come to her because she deserved it.

Her hate and bitterness against others, against fate, or 'warmongers', or the rest of the world, or all less unhappy people, protests her insistence that others are responsible for it and guilty of her loss, while she is innocent. So she may feel in turn that she is worthless herself, that she hates all the world and that she is a victim of the wickedness of others—all attitudes which shut out and neutralize love and goodwill in her and belief in her own constructive capacity. This state of mind is closely allied to other strong feelings which are always connected with experiences of frustration or loss; namely, envy, jealousy and rivalry. The widow becomes once more a woman without a husband surrounded by other women who have theirs; part of her problem is how she is to endure this lot.

To the woman who has children, another major aspect of the loss of her husband is the great increase in *responsibility* towards them which she feels. The more she desires her children's well-being and happiness, the more she feels what they lose by the father's death or absence, and feels called upon to make it up to them in some way herself. Thus doubt and insecurity about herself—when exposed to a sore test of her value as an individual alone, of her own unaided capacity for good, for love and sacrifice, of her strength to overcome temptations and endure deprivations—forms one side of the picture and the burden of increased responsibility the other. It is clear that these two factors must each tend most disadvantageously to aggravate the other. Depression and anxiety have a paralysing effect and predispose towards rejection of all activity or responsibility; whereas responsibility, in demanding the best from an individual, requires in heightened measure precisely the confidence and belief in herself which the widow so sorely lacks. A vicious circle may arise here, which only the influence of other forces can break.

Naturally, we think, the supporting force must spring mainly from the widow's relation to her children; they will represent to her 'goodness' which is still partly herself and partly the father and which she still possesses, so they may fill this gap in her life. Her love towards them will keep alive her belief in

herself and in her power for good. This is true, and insofar as a woman can make this adjustment sufficiently, and yet without putting too great a strain on her children, her difficulties will not add to their problems.

One should consider however that, though she may be expected by the world at large to make this solution offhand as it were, it is no simple or easy matter for every woman to achieve this alteration in the emotional design of her life. There are women who have wished to be married and have children, but who have not wanted and not enjoyed a man in their lives. In such cases, widowhood is exactly suited to them, more especially if it brings with it a pension. They have attained the advantages of almost complete dependence with almost no obligations—a position of power. It is fairly certain that such a woman will be possessive and dominating towards her children, ignoring them as individuals but leaning on them herself. Women vary in the degree to which they are first and foremost wives and secondly mothers, or *vice versa*.

It can happen that all the despairing and disintegrating feelings described impel the mother to try to abandon her role and give up her children altogether. This impulse no doubt springs largely from her resentment; why should she be called upon to carry out alone what she undertook only in partnership? Why must the results of her sole efforts at upbringing be judged beside those of luckier women whose children will still have fathers? Again, she will have no more children, she feels, and why should this fate be imposed on her from without and she have no further choice in such a matter? If she cannot be a mother when she chooses, she will not be one at all. But the impulse to abandon her children also derives partly from the deep feeling of unworthiness and incapacity which troubles her now. If she throws up her task, she thinks, someone else will of necessity take it on, and in her deep unconscious phantasy she imagines the children made over to some ideal household where magical fosterparents will give them all the blessings they need.

The inclination to abandon her role of mother is often linked with



a strong drive to take up some regular employment outside the home. This may have deeper motives than the economic incentive with which she will probably rationalize it. Essentially it represents a need in her to play a man's part in life henceforth, whether or not she at the same time relinquishes her woman's part in the home. She may keep up both at once. In any case the mainspring of this impulse will lie with her masculine side, her identification with a man—in the present with the man she has lost. But all women in early childhood have been jealous of men for their maleness and its advantages, and are still so to some extent in their hearts (as are men of women) and this early hate and jealousy can be the source of very intense guilt and anxiety in a wife in her relation to her husband. When she loses him, this special guilt may form one of the strongest elements in her depression and feeling of worthlessness—as though her hate and envy had led to his death. She would then need strongly to deny that she wanted in any way to be a man and would find herself unable to respond to demands in her present situation which call for her to play a man's part in addition to her own. When she is able to do so, her unconscious aim will be to prove that her husband still lives in her and can be fulfilled through her. Partly in love and devotion, but also partly in defiance and resentment, she sets out to deny her loss and undo his death and his desertion of her. She may even, in a distorted effort to reach some peace of mind, unconsciously aim at proving that she can do without him or that she can be the better man of the two.

This is not to say that such a course as taking up employment need be psychologically unsound. If, indeed, before her marriage, she has had work which she enjoyed, returning to it may give her the re-assurance she needs. What decides that question, like all the other alternatives before her, is the degree of her capacity to fulfil in a constructive and creative way whatever role she chooses, without at the same time neglecting the valid claims of her other functions in life, such as the children's need for their mother's care and companionship. And this applies also

to the important question of her possible re-marriage in its bearing on her relation to the children.

Any responsibility is now a burden to her and this again plays a large part in leading a woman to take up outside work. As we said, she is now both master and mistress in her home; no control or authority there stands over her, every decision must be hers; and yet, except in response to an extreme necessity, no stimulus from within her has the power to break down the apathy and lethargy she feels. Only by some external prompting, some outside demand, can she be roused to carry out some task.

The work that a woman typically seeks in such a case is of a simple routine character; she avoids initiative and responsibility, of which she feels incapable. Routine work demands little of her while she feels she has so little to give, yet it 'occupies her mind' superficially; it serves as a narcotic; it wards off the painful thoughts which haunt her at night, so that she can look forward to some peace by day. Nearly all the energy of her mind is occupied with the painful process of her grief and mourning and with the readjustment of her values in the deeper levels of her consciousness. But in the performance of a routine task she finds again something of the re-assurance of satisfying another person, her employer, and regains gradually the confidence that she can achieve something useful which does not end in disaster.

The degree to which the presence of her children will be a stimulus and a solace to her, or will be intolerable as a reminder of her loss and of future burdens and trials, will vary from woman to woman. Even if her need for flight is not so urgent as to make her seek occupation outside the home, she may still need some help in dealing with her day-to-day problems. It is considered natural for her to make her home with some relative who can share in her care of the children for a time and leave her some leisure and quiet in which to mourn, and to rebuild her shattered world. In some cases this otherwise normal temporary solution takes an exaggerated form and we see the widow become utterly dependent on some stronger character, most often a mother-

figure of a dominating type. The unconscious fear of her own promiscuous sexual wishes is usually one of the causes of this need for a strict protecting authority, who significantly is often her mother-in-law and who also takes over much of the burden of other responsibilities. This reaction of extreme dependence has unfortunate effects on the children; it arouses contempt for their mother whom they now need to respect and value the more, since they have no father who may compensate for her faults. She has relegated herself to the position of a child like themselves, and deprived them of the support they have a right to find in their mother as a mature and stable mother-figure to them.

Another impulse which sometimes overtakes a woman at such a time is an intolerable restlessness and inability to settle anywhere. In this case the woman seems to deal with the chaos and disruption of her life and her feeling of insecurity by projecting it upon the space and time of everyday life. She breaks up her home, gets rid of her belongings, though usually she keeps the children; she rushes off first here, then there, plants herself on one person, then on another, tries to work, gives it up—she behaves as if pursued, as indeed she is internally by torturing reproaches and fears. She reads into her immediate circumstances and the events of her life her own inner insecurity and instability, and then meets each crisis with a demonstration that though she cannot control or master such experiences, yet no matter what happens she and the children do ultimately survive them. 'Oh! I can manage', she says, 'Oh! it does not matter; we shall be all right', and she shrugs her shoulders, trying to dislodge her fears, and to shake off good advice which she feels herself incapable of carrying out. The perpetual rush she is in allows neither to her nor the children any peace or quiet for sadness. Thoughts of the lost father need time to emerge and be accepted, and that she cannot allow. In such 'crazy' behaviour one sees at work an unconscious belief in some magic power and a claim that it protects and makes the family proof against all that she most dreads. It need hardly be said that this psychological attitude is rightly felt



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to be 'crazy', *i.e.* verging on mental disorder. The absence from it of a sense of reality and true values, the omnipotence of the attempt to prove herself superior to all the known facts and forces of human life, and the callous indifference shown to the actual derangement of the children's lives, the physical and mental hardships she imposes on them, all betray a marked deviation from a normal emotional attitude.

In this restless and defiant reaction there is a connection with another tendency, which sometimes, though not often, shows itself, *i.e.* to plunge into any form of wild pleasure or distraction. This reaction is very neurotic; it clearly signifies an overwhelming denial of grief or of loss, and intolerance of the whole experience. This rather rare and exaggerated type of behaviour brings me to the direct question of the widowed mother's relation to her children. It is not often that a woman goes to these lengths in crude denial of reality, though it is not so uncommon for her to adopt a gay and lively behaviour and a forced cheerfulness which jars on every observer and most of all on her children. But it is quite common for her to require the children to be entirely unaffected, at any rate for longer than a day or so, by the loss of their father, and to display an abnormal cheerfulness, liveliness and unnatural pleasure in life at this time. Grief and mourning, however, cannot be evaded in the depths of the mind and must be experienced as such if the personality is to retain its full hold on life and ultimately fill its place again in the world of reality, and this applies fully as much to children as to adults. The sorrows of love are actually the mainspring of so much that is valuable and productive, whether in the humdrum or the thrilling sides of life; if they are suppressed and become dwarfed and sterile, their broadening and stabilizing influence on character is lost. And it has to be remembered that, whether the mother is stable or neurotic, her husband was in any case to some extent a substitute-figure in her life and not her first love<sup>1</sup>; moreover, she is an adult, with far more freedom and means of filling the

gap in her life than the children have. What they have lost is someone whose significance in the depths of their minds is unique; it is not comparable to any other loss in life. To them, moreover, the absence of an actual real father during the remaining years of their childhood and adolescence is a loss that in most cases is in no way made good. If we think, or if the mother thinks, that children 'do not realise' their loss, we are merely aiding and abetting the tendencies in her and in them to escape the truths of the emotional life, both internal and external. We are actually encouraging them to make use of a false and meaningless mask which may arrest their emotional development and cripple their capacity to take the opportunities life offers and meet the demands it makes on them—and all, one might say, for the sake of a little cheap and easy comfort (a doctrine of escapism). Children should have time allowed them to grieve and must feel they have permission to be sad, and also to express and come to terms with their own hate and bitterness at being robbed of their father; and their mother should be able to allow them these rights.

There are many such ways in which mothers may tend unconsciously to exploit their children, in ordinary life as well as at crises such as that we are discussing. Not merely do all parents want their children to fulfil their ideals of themselves, to be clever, kind, popular, courageous, successful and so on, or to make up for what the parents themselves have failed in; but, as with the demand that they should be happy and cheerful, parents may try to fit them into their own emotional needs and circumstances of the moment, in a way which ignores the child's own needs and his right to live life in his own way. Some mothers tend (as also do some fathers, but with less opportunity) to use their children like actors in a play they are producing and allot them roles, each of which corresponds to some side of the mother's feelings which she herself is unaware of or cannot express.

The woman to whom the loss of her husband means the loss of her source of gratification and reassurance, of confirmation of her value, and of her natural partner in sorrow and joy, is in danger of turning to her children for com-

pensation in all these respects, and this ever-present tendency in parents unconsciously to exploit their children may dictate the mother's attitude to her children in her emotional crisis. Whereas under normal conditions the mistakes of one parent may be checked by the other, the widow is deprived of this check and criticism. She may, for instance, expect the children to become grown-up and responsible beyond their age, so as to share the burden which she has to bear in *her* terms and not in theirs. (Such an attitude can be made to seem so reasonable in the changed material circumstances, after the loss of the bread-winner.) Or she may not be able to tolerate the children's own modes of coping with their loss—their denials as well as their mourning. Or, unable to tolerate their grief in addition to her own, needing reassurance and support for herself, she may demand that they shall not be sad and feel lost. Or she may demand of her children that they should join in her grief and in the ways she expresses it, and not allow them to mourn apart from her.

On the other hand, unconscious bitterness about her deprivation may lead a widow to adopt an attitude of defiant self-reliance in which she has to do everything herself; so that she may shut other people out, including her children, and keep her mourning to herself, not sharing the dead father with the children. There is a striking description in the life of a famous modern woman by her daughter of how the mother never spoke of their father to her little girls, who were aged only two and four when he was suddenly killed. One can surmise the deep deprivation the children experienced, and perhaps be surprised that a great scientist and a woman capable of immense self-sacrifice should in this respect have shown a lack of understanding towards her children.

Another pitfall for the mother lies in her inescapable need to idealize the lost husband in her own mind, which she may not realise at all. She may attempt to impose this ideal view of him on the children, thereby increasing their difficulties. All children feel some hate and rebellion or even vindictiveness towards their fathers (as well as mothers) and, as with the wife, guilt about such feelings becomes

<sup>1</sup> The 'first love' of the girl child is her father, and her relation to him influences in one way or another all her later attachments to men.



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more acute after his death. If he is then represented to them as perfect, their hate has less justification even than before, and their guilt and dread of their own aggressive feelings is further increased. To find a safe path among all these dangers—the imposition of the mother's grief on her children or a jealous expulsion of them from her grief, too many references to the dead father with a demand for certain definite reactions, or a taboo on all reference to him by the children induced by the mother's refusing to talk about him—is part of the many difficult tasks which tax the mother's strength and in which she may need help.

Another not infrequent difficulty must be mentioned here. Children often react to an overwhelming event by changes in behaviour and character. A child who had appeared well-adapted and good in school may now show a-social trends, and become 'lazy' and neglectful. Naturally, any parent is apt to be alarmed by this, and far more so the widow who is herself going through an emotional crisis in which fear of her increased responsibility plays such an important part. She may feel it the last straw when she sees undesirable traits appearing in her children, and may not recognize that they represent a form of mourning which will pass if handled with understanding. She will be inclined at all events to take things too seriously and, herself under the

impact of an unalterable and final event, she may tend to regard everything that causes alarm as equally final and unalterable. So she may be unable to give patience and understanding to the child whose character is feeling the strain. It is easy to observe a vicious circle in the mother's and the children's heightened sensitivity and anxieties, and their mutually increased needs for love and reassurance.

Normally, things will right themselves with the passing of time which is necessary for the process of mourning. In time of war the fact that she shares her fate with so many others, that she is not an isolated case, may alleviate the mother's condition by giving her the feeling of 'belonging', of being part of a community. Her own sacrifice entitles her to a place in the life of the community. If she can feel that she is not especially selected for unhappiness, her strength will not be sapped, and she will be better able to master her grief eventually and retain her own essential links with life through happy and enjoyable activities.

A word must be said about the problem of the mother's marrying again. Whatever her own conscious feelings about doing so, she must be prepared for some difficulties with her children at any age. They find themselves in a situation similar in essentials to the earliest emotional crisis in their lives. In one way or another it is bound to be revived and may produce acute and irrational responses in them. Jealousy of the mother's new partner, both in boys and girls, will be inevitable and must be respected by her; but jealousy may also mask many other emotions, such as jealousy of the mother herself in the girls, and bitterness that for the second time she is preferred to them. Both boys and girls will tend to deal with their own conflicts in the matter of idealizing their loyalty to the dead father and reproaching the mother for her desertion. The mother's own conflicts must not blind her to the children's need to feel thus towards her; she should be capable of enduring their hostility, not with a cold withdrawal, but with real love and understanding, which will reassure the children that they have not in fact lost their mother too. And if a child tries to solve its problems by a lapse

into extreme dependence on her, she should not, in her own desire for reassurance, make use of this 'comfort' at grave cost to the child's development.

There is one true comfort and consolation which in time arises and slowly develops in the woman who is able to assimilate and adjust herself to the experience of her loss. This is the assurance and conviction which is gradually borne in upon her that all is not in fact lost, that though the loved man is with her no more, in the present and the future, yet he is still with her in the past, which nothing can destroy. What she has had, she has had and still possesses; and nothing can take it away. She need not 'live in the past' to be assured of this, but her hold on it in the depths of her mind can be the foundation and source of real happiness and fruitful life in her future.

In conclusion, I would remind our readers that every woman was once a child, and that all that is said by my colleagues about the relation of children to their fathers might also be said of the minds of their mothers. In fact, what every human being loves and seeks to find again in life are the figures of his father and mother, in the forms in which they have been indelibly preserved in the depths of his mind. Every loss of love and goodness is a bitter re-experience of the inevitable frustration, loss and disillusionment he originally lived through in childhood.

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# Fatherless Children

Susan Isaacs, M.A., D.Sc.

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THE presence of a wise and affectionate father gives to the child a sense of security in his life, a control upon which he can rest and within which he can adventure, an ideal towards which he can hopefully strive. When father and mother are loving and united in the home, the child can reach out to independence and a life of his own, and yet keep an intimate awareness of mutual affection and mutual need.

Even when the background of life remains secure, the loss of the father's affectionate guidance may lead to far-reaching changes in the child's emotional development and in his attitudes to other people. Joan Riviere has shown what it means to a mother to lose her helpmeet and the father of her children. Here we shall speak of what it means to the children to lose their father.

Their loss is in many ways greater than their mother's, since she has many resources to turn to in her adult life and character which they have not. The parents (father no less than mother) are unique and primary objects of love. All later loves (husband and wife as well as friends) are built upon these first ones and in large part are substitutes for them. Moreover, the children need the father not merely as someone to love, but also as a pattern and control in their development. They feel his loss in their inner life, as well as in their external dependence.

Even in the first year of life, before the child can speak, the disappearance of the father from his world awakens feelings of bewildered grief and stirs great anxiety in the child. We can see clear signs of such emotions in some children. Others are only able to show them indirectly, in less easily recognized forms. In many, they issue in symptoms of neurosis and difficulties of behaviour at a later age.

Here are two examples which show that even in his earliest days the child feels the death of the father acutely. A little girl, whose father was killed in the war just before her birth, began to ask

questions about 'Daddy' as soon as she could talk. (She is a highly intelligent child and spoke very early.) She was shown his photograph and called it 'Daddy' and spoke to it and kissed it. But later on (at about two and a half years), she evidently compared the photo with the actual fathers of her playmates, and began to look for a *live* father herself. She now asked 'Why doesn't he speak to me?' and 'Why doesn't my Daddy come?' When she was told that 'he had gone up in his bomber and could not come home', she asked, 'Doesn't he want to come and see me?' We thus see how she longs, even at so young an age, to have a real live father who will talk to her and respond to her. She shows, too, how puzzled she is at his not coming and how ready to feel that 'he doesn't *want* to come'. In other words, she fears that his not coming means that he does not love her.

A second instance is of a boy of four years whose moods of unhappiness and neurotic symptoms caused him to be brought to a psychologist for treatment. The boy was subject to severe tantrums and 'queer fits' of excitement which the people around him could not understand. He was an affectionate and trusting child. In his treatment, the boy was encouraged to express his feelings and fantasies to the psycho-analyst by means of his dramatic play with various materials, and gradually the core of his difficulties was made plain. They centred round his tangle of feelings about his father's death and his mother's unhappy circumstances. His father had died in the first year of his life. The mother was poor and had to go out to earn her living in ways she did not like, whilst living with a sister and her husband. The boy showed that he felt great distress about his mother's loneliness and poverty, and the hard work she had to do. He resented his father's having died and felt he *ought* to be alive: he was a 'bad Daddy' because he was not there to take care of the mother. In the primitive logic of the little child's

imagination, the boy felt that if Daddy had been 'good' he would have been alive and helpful. His love and sorrow for his mother made the boy long to help her and feel that he must take his father's place with her as a protector. This was naturally a great burden to so young a child, and it increased his resentment against his father for not being there to help. The boy longed for his father for his own sake, too, as someone to love, someone to help and guide him, someone to show him how to become a father himself. And he came to feel intensely guilty and responsible for his father's death, because of his own early rivalry with him for mother's love. It seemed to the boy (again in the primitive logic of the child's imagination) that it was *his* fault that father had died; his own hostile wishes had killed him. This was shown very plainly in his play with the analyst, and even expressed spontaneously in words. Such feelings of guilt and resentment made it very hard for the boy to believe in the power of his own love and good wishes or in his own future as a man and as a father. These and other complex feelings struggled within the boy and found their outcome in his moods of sadness and his neurotic symptoms.

The father's absence and death affects the children's lives in many actual and concrete ways as well. The younger children (and sometimes the older ones as well) suffer from the sense that they have lost a protector. They feel that father is not there to keep them safe from real dangers—the risks of crossing the road or travelling on the train, from thunder and lightning, fire and bombs, from not having a comfortable home to live in, with good things to enjoy, from not having enough to eat and wear. They miss this sense of actual bodily security which the father's nearness gives them, as well as their belief that he will be there to help them in the crises of later life, such as choosing their occupation and getting trained for it. The actual loss of support and protection contributes greatly to the child's sense of insecurity and dread of



the future, after the father's death.

In young children who lose their fathers, the moods and attitudes in which conflicting feelings are expressed may change from day to day or week to week, as the child tries now one way, now another, of overcoming his stress of feeling. Even in the middle years, when children are normally more stable, their moods may now change so rapidly that we never 'know how to take them'. Or they may behave in 'odd' ways which surprise and puzzle those around. These changes in mood and behaviour and 'odd' manners are often very trying to the grown-ups in the home or the school. They would puzzle and bother us less if we did not so often automatically deny the reality of the child's sense of loss and of his suffering. As Mrs. Riviere points out, we are inclined to assume that children are 'too young to realize'. Our examples will have shown that even before the end of the first year, children are not 'too young to realize' the fact of loss, and to be aware of a deep conflict of feeling about father's disappearance. They may be too young to *understand* the event, but that only makes their suffering more acute. We should not be misled by the fact that children cannot as a rule explain in words what is going on in their minds. What they try to do is to control and master painful and frightening feelings by various forms of behaviour or various attitudes of mind.

Many young children become extremely spoilt after the father's death, clinging to the mother and tyrannizing over her in endless ways. The slightly older child may show open resentment against the mother whilst yet clinging to her, not with affection but peevishly and tyrannically. They are unable to part from mother and yet unable to be happy with her. Such tyrannical clinging arises from great anxiety on behalf of the mother. The fear of losing her as he has lost his father is genuine, but equally strong is the child's fear of his own destructiveness and possessiveness, and his guilt towards her because of his father's death. He feels *he* has turned father out and destroyed him and therefore his mother cannot now love him, the child. The girl may feel this, too, in the depths of her mind, since she loved her

mother best in her very earliest days, and father was at first a rival for her mother's care. The constant demand for love and for his mother's presence arises from the child's need to be reassured against his fears that she has been hurt by him, or that she will cease to love him because of father's death. (Such excessive clinging to persons we love is always a sign of guilt towards them and anxiety about them. If love is more assured it does not need to cling so convulsively.)

Sometimes the bereaved children become rebellious and defiant, getting quite out of the mother's control. At school they may become very aggressive to other children, inclined to bully and torment those younger than themselves, as well as challenging and hostile to everyone in authority. Such conduct readily develops into seriously anti-social behaviour outside the school. In such delinquency, forever defying the law and trying to circumvent the teacher or the policeman, the child seems to be searching for someone powerful enough to control him and to condemn him for wrong-doing. He is, in other words, seeking his lost father, not so much as someone who will love and guide him, but rather as a just judge to punish and imprison him. The delinquent child tries, too, to get rid of his feeling of guilt by making others responsible for controlling his destructive impulses.

Early bereavement (whether the loss of father or mother) has been shown to be a frequent influence in a later developing tendency to anti-social behaviour, especially stealing. And thieving may break out immediately after the father's death.

Some fatherless children seem to search for the lost father by generally irresponsible behaviour, a tendency to defy convention and behave in a 'Bohemian' way, to play truant and wander about the town or countryside, or to cast off friends and constantly seek new ones. In these cases, there seems to be more wish to find a friendly and loving father but little hope of doing so.

Other children become very lazy in work or lose all interest in normal pleasures and in social life, or turn away from all responsibility, to the point of extreme indifference and apathy. Still others try to deal with their feelings by becoming

over-cheerful and boisterous in a way which can easily mislead the grown-ups into believing that they have no sense of loss or are incapable of suffering. (Such over-cheerfulness and boisterous good spirits are often welcomed by the grown-ups because they do not cause much practical difficulty.) Some children, however, may put on a hard brightness which prevents any real contact with other people. This is a powerful denial of love and dependence, a defence against the dread of further loss and against painful feelings of guilt.

Another sort of hardness is shown by some who cannot bear to receive any sympathy or condolence or even kindness or consideration from the grown-ups in home or school. They cannot stand the slightest reference to their loss. It is as if their personal pride were involved or as if any recognition of the father's death by others implied a criticism or accusation against themselves. They refuse tender feelings because these seem to open the way to fear and guilt, which are intolerable.

This defence against painful feelings sometimes goes so far as to lead to a complete withdrawal of affection from everybody—mother, teacher, school fellows or friends. Such a state of mind is especially unfavourable for later development, since it means that the child has shut a door between himself and other people, and will thus be prevented from finding any substitutes for the lost father in later life or from enjoying the inner guidance which a loved and admired father figure can bring.

Such withdrawal of contact from other people and the denial of feeling sometimes lead to serious mental disease. It has, for example, been recorded in a recent investigation of schizophrenia, that a large proportion of patients suffering from this disease had experienced early bereavement.

Another mode of response to the tragic loss is acute depression. Here the child not only feels great sadness but also great unworthiness and self-reproach; in marked cases he loses belief in himself and any hope or ambition for the future. Yet this response is actually less ominous for the child's future than when he turns to delinquency or to a complete denial of feeling, since here the child is at least able



to share his distress with other people, and to acknowledge the reality of his loss and of his inner world.

Not infrequently, one outcome of the intense conflict of feelings aroused in boy or girl by the father's death is to turn away from loving those of the opposite sex, and to seek the affection and approval only of those of the same sex. In the boy this is another way of seeking the lost father, one which denies and overcomes rivalry, hate and resentment against him, by over-stressing love, admiration and submission to him, and denying love and longing for the mother. In effect the boy says: 'I have not wanted my mother for myself nor hated my father; it is father whom I love and long for, whom I admire and will obey.' He turns from the mother partly also because she has become a frightening person through *her* loss and *her* need, and through the son's guilt towards her, so strongly stirred by father's death. The daughter, too, may become defensively attached and submissive to her mother, not being able to assert herself in any way, not daring to take any love away from mother for a future husband and children, not able to believe that the bereaved mother will ever allow her to have a husband and children of her own. Old feelings of rivalry with the mother for father's love, and hostility to her, are now buried and denied under love and devotion. Some degree of over-devotedness to the mother in children whose father has died is extremely common, at least for a time. If it is too much welcomed and exploited by the mother for her own reasons, it may permanently distort the development of the children.

These are some of the many and various ways in which the pain and loss, the anxiety and guilt stirred in the children by the death of the father are dealt with in their minds. Sometimes one of these natural and spontaneous defences against overwhelming and conflicting feelings may be developed to a marked degree. The child then becomes a 'case' of delinquency, of depression, of homosexuality, of schizophrenia. Far more often, bereaved children show a fluctuating mixture of such disturbances of development, though in a less degree. The more normal the child, the more likely

he is to deal with his feelings in a variety of different ways, now one, now another, according to his age and situation. Some disturbance of development, some form of expression of emotional conflict there is bound to be for a period of time. We cannot prevent such attitudes arising. The child has to go through his mourning. If he cannot do so openly, then he will do so inwardly. If we wish to help him, we must not ourselves deny the reality of his loss and the truth of his feelings about it. We must aim at enabling him to find such an expression of his feelings and such a way of dealing with them as will keep alive his relationship with other people, his capacity to love them and feel with them, and his belief in his own future.

### How can we help fatherless Children?

Let us consider now what forms of help we can give to fatherless children.

In the first place, we must realize that the loss of the father cannot wholly be made good. As Mrs. Riviere points out, no psychologist and no humanitarian can remove the reality of the loss and suffering of the bereaved wife. She has to mourn and only time can help her to make the needed inner re-adjustment. This is true of the children too. The loss of the father is a real fact, and no substitute, no external help, can altogether make up for him. All we can hope to do, with the utmost of our goodwill and understanding, is to help the child to accept that loss and find his way out of the conflict of feeling it arouses. Moreover, the child has to find his *own* way out. Just as children show their difficulties in different ways, so they will find different ways of overcoming them, whatever sort of help we give. We cannot determine the ultimate effect of his experience upon the child's character and social attitudes. We cannot say that his development shall take this line rather than that, nor decide what sort of person he shall become in the end. We can to some degree and in some form give him the support he looks for from the outer world, and the opportunities he so much needs to express his feelings and receive understanding.

The problem of helping children in this crisis of life has to be met

both in the home and in the school and social life generally. We may discuss these separately. (In practice, however, the need for home and school to co-operate is even more urgent than with children who have their fathers to guide them.)

### The bereaved child at home

It will be seen from the article on the bereaved wife that the mother herself needs help from the outside world in dealing with the difficulties of the children. She needs support from her friends and the comforts of social life. She needs, if not immediately, then later on, some recreation and satisfaction outside the home. She needs help in understanding what is going on in the minds of the children and the opportunity to talk over their problems with other mothers in similar circumstances and with the children's teachers. If she has no specially wise friends, skilled social workers may be able to help her understanding of the children's development and needs.

The specific help she herself can give to her children depends partly upon their ages. She looms larger in the lives of the youngest children than in those of school age, and her influence is greater. With the younger members of the family, the whole burden of helping them rests upon her. The older ones will have their school fellows and teachers, or their companions at their clubs, to brace and reassure them.

The first thing is for the mother to realize that the children do have acute feelings of distress, of loss, of grief, of guilt and anxiety, and to allow them to express these feelings in whatever way they can.

The mother reveals her own attitude not only in words and open talk. The children, even the very young ones, *see* when their unhappiness is unwelcome to mother. They know by her manner and mood, or by what is *not* said, when she implicitly demands that they should have no feelings at all, but go on 'as if nothing had happened'. They are aware of it when their being more anxious, more frightened, more clinging and appealing, makes mother herself anxious or hostile. They may react to her demand that they should not show troublesome feelings by doing what she wants, denying their feelings and becoming polite automata. They may do the opposite thing



and become still more whining and peevish, more dependent upon her, or else more rebellious. But however they respond, they *know* when mother cannot allow them to mourn for father, when she resents their having any feeling about him and claims for herself all the sorrow and despair. They know, too, when she denies any deep sorrow and anxiety of her own and endeavours in an artificial way to 'go on just the same' and to keep the family life undisturbed by this critical event. By such artificial composure in herself, she sets a premium upon falsity in them. They know she is refusing to admit real events as well as denying feelings.

Here is an example of the effects of such denial, harmful even when it springs from good motives: an intelligent boy of two and a half years had a devoted nurse who was knocked down and seriously injured by a car. The boy did not see the accident. His parents, knowing the affection the child had for his nurse and doubting her recovery, told the boy she had gone away for a holiday and evaded his questions or gave him reassurances when he asked why she did not come back. After some weeks they observed a marked change in his emotional attitude to them and to life in general. He developed an artificial way of speaking and a flippant manner in every situation, along with hints of distrusting his father and mother and being withdrawn from them. It was as if a mask of supercilious politeness were laid over the spontaneous nature of the boy. After a time his parents came to the conclusion that he had, in spite of all their care, sensed that something serious had happened to his nurse, that she was not just away on a holiday, but might never come back to him, and that his parents were pretending to him that all was well. Seeing this adverse development in the boy, the mother now told him the truth of what had happened, together with the reasons why she had not given him the truth before. The child's relief was at once very great, and he quickly returned to his normal spontaneity of feeling, of trust in his parents and intimacy with them.

Another example of the ill effects of the constant denial of suffering and emotional conflict on the part

of the parents is of an adolescent girl, whose social manner was one of superficial ease, cheerfulness and serenity. But there was a lack of depth in her contact with people, and little capacity to appreciate or allow strong feelings in others. She gave an impression of shallowness and unreality, as if there were merely a shiny surface with little or nothing behind it. This character had been developed under the influence of her mother's way of dealing with the death of the father and of a twin sister. The mother had never allowed her own sufferings to appear openly to the children, never shared her cares with them, and in general had set before them an ideal of perfect control, perfect calm and reasonableness in every situation, no matter how grievous it might be. In the psycho-analytic treatment of the girl, it became clear that she had felt that her mother's attitude deprived her of real love. Her mother had pushed the daughter out of her inner life and refused to share true feelings with her. In her own phantasies the girl felt that this was because she herself was too mean, too jealous and hostile to be allowed to have any part in the mother's sorrow for her husband and other daughter. It made the girl permanently guilty and self-distrustful.

Such denial of feeling is something very different from its control and moderation. Children need both to be allowed to express their own feelings in whatever way they can find, and to have some share in mother's feelings too. It is best of all if feeling can be put into words, if mother and children, even the little ones, can speak of their sorrow and grief to each other. This is the safe way to learn to control and moderate feeling.

On the other hand it is not a good thing for the mother to *demand* expressions of sorrow and sadness from the children. It is not good if she forces outward signs of mourning upon them, will not allow them to be happy at any time, to play or seek the society of their friends, to take up again any of their ordinary pursuits. In any case, the children feel guilty about having a life of their own if father is dead. Their guilt should not be reinforced and strengthened by mother's demands or by her resentment against their wishes. To talk

together of father, to revive memories of experiences shared with him in the family life, to remember together what he was like, what he did and said, to keep his photographs about, and in general to keep his image alive in the minds of the children is a good thing. But this, too, can be overdone. The mother should not *demand* of the children that they remember father and talk about him; she should be able to respond to their need to speak of him if they show it.

The younger children are likely to want to talk of father more freely than the adolescent boy or girl. The little ones will ask questions about what Daddy was like and what he said and did, and compare him with the fathers of their playmates. Most boys and girls in their teens are likely to be rather reserved; but there will be times perhaps on a holiday or when some particular topic of meal-time talk comes up, one which links with father, when they will be able to bear to open their hearts again and share their memories once more with mother and ask questions about father. If she can receive these moments of confidence without demanding them, she can be of great help to her children.

The work of mourning has always a double aspect: on the one hand a keeping alive of the lost loved one in the mourner's mind by reviving memories, reliving experiences, feeling sorrow and love again; on the other, a giving up of the lost object of love and a turning to new persons. The children need to feel that both these things are possible, that in order to go forward in their own lives they do not have to destroy father altogether in their minds by denying their memories or what they have felt for him; not that they have to put the whole of their love and mental energy into the effort of keeping him alive in their minds, thus being unable to turn to other people and other interests in the outside world.

The memory of the father, moreover, should not be treated as too holy or sacrosanct. Father should not be canonized or spoken of as someone who never could be criticized, one who had no faults. 'That's not the way to speak of your father when he is dead.' Such idealization of the dead parent has many disadvantages. It brings a



sense of falsity and unreality. The children know that mother and they are conspiring to create an unreal picture. And the idealized father for whom mother allows nothing but reverence is of little use in the life of the children, and may even be harmful. The boy feels that mother looks upon father as someone so wonderful and perfect that he, the boy, could never attain to such heights. This perfect image of father which mother wants him to retain in his mind will act as a brake upon all the boy's own hopes and ambitions in the actual world. By inhibiting all normal criticism of adults, it may check his relationship with real men—friends, teachers, relatives—who could otherwise help to guide him and become a pattern for him in his further development. It may shut down on his school work and his ambitions for a career of his own, or prevent him from marrying and becoming a father himself.

The girl, too, may carry this idealized image of the perfect father so vividly in her mind that she measures every real man and possible husband by this unreal standard, and may never be able to find the husband she wants. Or, it may lead her to feel that fathers are such wonderful beings that she herself could never be fit for a mate; and this attitude may rob her of normal fulfilment in marriage and motherhood.

A special point in time of war is the unwisdom of talking too much to the fatherless boy (especially if he is very young) of what a hero his father has been, how he died for his country as a soldier, and how the boy is expected to grow up and be such a hero too. In the depths of his mind, the young boy may hate his father for dying, for serving his country instead of looking after his family. The boy may become terrified of growing up, because that will (to him) mean being a soldier and giving up his own life—since it seems that that is what fathers do and are expected to do. Such a notion may lead to severe emotional conflict and most unsatisfactory development.

Another way in which the mother can help her bereaved children, both the little ones and the adolescents, is to bring them into contact with men who may become substitutes (as far as anyone ever can be) for the lost father. Male relatives,

grandfathers, uncles, friends, even lodgers or older boy friends, can all be a great help to the children and, by renewing their emotional ties to a father figure, can lessen their sense of isolation and of exclusive dependence upon the mother. If they find other men to respect and love, this will give them some measure of external guidance and a pattern for them to follow, as well as strengthening the elements in their own internal life, which represent the guiding and controlling father. And if the mother herself can have friendly contact with men relatives or visitors, this, too, is a reassurance to the children. They then feel that she is not entirely deserted and alone in the world, wholly dependent upon them for help and affection. They feel free to be normally jealous once more. If through excessive devotion to the memory of her husband or her fear of being accused of disloyalty, the mother should deprive the children of social contacts and intimate friendships with other men, she is indeed doing them a disservice.

The children's love for their mother (and this applies to both boys and girls) will often lead them to offer her more practical help in the home after father's death. The girl as well as the boy may feel that they should try to take father's place and protect, cherish and serve mother more fully and freely than when father was alive. It is good that they should be allowed to help and to develop a sense of responsibility for the mother and for the home. To be able to do more for the mother reassures them against their anxiety and guilt towards her and father. It is, however, a fatal thing for their development if mother exploits this wish to help and demands too much from the children in practical ways or in devotedness. If she tries to comfort herself by retaining their services to the exclusion of outside interests and friendships or independent pursuits in the home, she may hamper their development permanently and turn their love into hidden hate. They will fear and distrust her and in the end she will have less happiness in her relationship with them.

Sometimes the mother is so placed—if she has a large family or has to go out to work—that she cannot avoid making big demands

on the eldest boy or girl for practical help in the home—sharing the housework, mothering the younger children, running errands. But it is one thing to do this because it is necessary, as the children can understand, and another to do it because she wants them not to have lives of their own, not to enjoy themselves out of her ken. Her own attitude will be different according to these motives. In the first case she will let them off such tasks whenever she can, and will let the children feel that they are doing something for their own future as well as for her. It will be comradely and a real sharing. In the second, she will be possessive and grudging, and at bottom she will not appreciate what they do. And this will make all the difference to her children.

Again, the mother should not encourage a child of either sex to take father's place in her bed and sleep with her. Both boy and girl will often seek this, especially in the first days after father's death. They seek it in order to comfort both themselves and mother. To be able to take father's place with mother in this concrete way is, moreover, a fulfilment of the early wishes of the children, when they wanted to turn father out and possess mother altogether. It is partly because it fulfils these wishes that sleeping in mother's bed gives rise to anxiety and guilt on the part of the child; and the more guilty he is about having in phantasy turned his father out, the more anxious about the need to make up to mother for the loss of father, the more eagerly and persistently will he seek this reassurance of intimate bodily contact; and the more guilty and anxious will he then become.

For the mother to indulge herself and the children in this way is undesirable even when the children are young. It becomes seriously harmful when boy or girl is approaching adolescence. There is a serious risk that the children may become permanently tied to the mother's needs, unable to grow up in their own feelings. Many a son whose father has died early becomes a bachelor, and, under cover of excessive devotion to his mother, develops deep hatred and distrust of her because he feels she has robbed him of his manhood.

In a typical example, a boy of



ten or eleven years was encouraged to sleep with his mother after father's death in order to comfort her. He developed marked girlish characteristics (crying and blushing easily, being shy among adults, clinging to his mother); and he became inhibited in his school work and unable to achieve what was expected from him in view of his intelligence and previous character.

Once such a situation is brought about, moreover, the mother often finds it increasingly difficult to take the step of turning the boy out of her bed, since she imagines he will (as he may) take this as a serious rebuff and will never forgive her. It is far better never to begin the practice.

An instance of grave disturbance due to the same mistake, but at an earlier age, is of a young man of twenty, who came for psycho-analytic treatment because of his great fear of his exclusive concern with men and complete lack of interest in girls or women. Along with this went increasingly hostile feelings towards his mother, which distressed both of them. On the surface he was a devoted and admiring son, but he found himself more and more often overcome by gusts of violent irritation and less and less able to talk to her frankly and intimately. On the other hand, his longings for an intimate relation with men, his love and admiration for them, were very intense. He spoke of a particular man friend in the romantic and idealizing way in which most boys would speak of the first girl with whom they fell in love. At the same time he had impulses of cruelty towards the young men he was drawn to, with phantasies of hurting them and triumphing over them. The outlook for his future seemed gravely unsatisfactory.

The young man's parents had separated when the boy was under two years of age, and the father had died not long after. The mother had turned to the boy to satisfy her longing for affection, and when he was still very young she talked to him almost as if he were grown up and demanded his exclusive devotion. He shared her room from his early days and throughout boyhood. Even after he went to a boarding school he still shared her room in the holidays. Her demand that he should hate his father and join with her against

his memory was quite open and unlimited. The boy had given her a great love and had done his best to take his father's place, but the accumulated feelings of resentment against his mother for making these inordinate demands upon him and keeping him dependent upon her had led him secretly to idealize his father in his mind. Everywhere he looked for a father whom he could love. But it was an *ideal* father he sought, and each of his actual men teachers or friends in turn disappointed him. His secret hate and resentment against his mother prevented him from turning to other women as objects of love, since he feared that any affection towards another woman would always carry with it this hidden but intense fear and hatred as well. The love he might have given to another woman could never be withdrawn from his mother in the least degree. It had to be kept fixed on her because it was so much needed to overcome his fear and hatred of her. This young man was an extreme example of the ill effect upon the developing boy of excessive demands from the mother that he should devote himself entirely to her in order to fill the void left by his father. Too early and too strong a demand that the boy should take the father's place may thus in the end make it impossible for him ever to feel himself a father or to become so in actuality.

This demand by the mother upon the fatherless boy often goes along with excessive indulgence in various ways. He gets the sense that he can do what he likes with his mother; she is 'soft' and cannot control him. Whatever she may say at first, she gives way to him in the end, and if he wheedles long enough or is obstinate enough, he can get all he asks for. This situation causes great anxiety in the depths of the boy's mind and is most unfavourable to his development. The mother needs to be firm and steady, no less than patient and loving, in her handling of the fatherless boy.

As already suggested, mothers can help their bereaved boys and girls by encouraging their friendships with other children and their recreation and social life outside the home. If they join with other friends in sport and games and social activities they will actually love her the better, and bring back

to the home interests and achievements which will enrich their relationship with mother herself. But if she is hostile to their friendships and sports and games, they will resent this narrowing of their lives, and their love for her will become but a cover for distrust and hatred. On the other hand, friendly contacts between the home and the school, the mother and the teacher, help both mother and children. They serve to widen the mother's understanding of the children's needs, and aid the children to feel that she is sympathetic to their wider interests and to their finding new father figures in their school world.

In what has been said so far, we have had in mind mostly the ordinary family, where there has been an ordinarily good relation between the parents, with genuine goodwill, even when tempers were tried by the ups and downs of life, and occasional crises of emotion or adverse circumstance were lived through. The effect of the father's death varies with different circumstances—if, for instance, the parents have been constantly unhappy and quarrelling, if they were separated or divorced, or wanting to be so, if the father was not affectionate but hostile or quite indifferent to his children. We have no space to go into such special circumstances, however. *Sometimes* it may be an advantage to the child if the father should die; but this is seldom so. Unless his faults of character and temper are very grave, it is better for the children to have their own father throughout their years of immaturity, just as it is better if the parents can 'rub along' together, even if they are far from being ideally happy.

Nor have we the space to consider in detail the differences in the child's situation according to his age when the father dies. We have pointed out that the loss of the father affects the youngest children more seriously and lastingly than it does the older members of the family.

### The Fatherless Child at School

To turn now to the help to fatherless children afforded by the school and social life outside the home: this is not so much a matter of special methods of education or special things to be done, as of the *attitudes* of the grown-ups, teachers



and leaders. The indirect help which the school can give is more important than any explicit action.

In essence the educational needs of fatherless children are the same as those of children in ordinary circumstances, but bereaved children will be much more dependent upon a favourable atmosphere and opportunities than children who have their fathers. Their teachers have to be able to take over the authority and the guiding function of the father more adequately than with children who have actual fathers, and to give more generous interest and understanding. And this applies to girls as well as boys. It is undoubtedly desirable that fatherless girls should go to a school where some of the teachers are men.

As with the mother in the home, moreover, the teachers in the school need to recognize the depth and strength of the child's feelings as the true cause of any temporary difficulties which may appear in his work, or in his attitude to authority and to his fellows. If the importance of the death of the father is ignored or denied we are not likely to be able to help him get over such difficulties. Only if we realize their true source can we decide whether to follow a waiting policy, giving the child time to make his own inner adjustments in a friendly atmosphere, or to take some definite course of action to meet his special needs. We have first to observe and understand how far and in what way he is going to work out his own problem, how far he is defeated by it.

In time of war the child is sure to have companions who are going through the same experience. Companionship in adversity is always a help, and the fact that others of his school fellows will also have lost their fathers will help the child to feel less singled out by misfortune, and less guilty for the unhappy event. The older boys and girls will gain also much indirect support from discussions about the causes and course of the war, the great aims in the service of which their fathers have died. It relieves the bitterness of their loss and their envy of those who still have their fathers if these personal distresses can be related to great social purposes, the saving of past and present good and the reconstruction of the future.

One of the chief forms of help which the school can give to bereaved children is the opportunity to express their feelings in art—in painting, drawing, modelling, music, poetry and prose, the making of plays and the appreciation of drama. Very often they can express their feelings quite openly and directly in these media, and this brings great relief to inner conflict. In one Infant School in a slum area of London, years before the war, the Head Mistress was distressed because she found that the children of four years, when given plasticine for the first time, all modelled coffins, and kept on doing this for days on end! Her first impulse was to forbid this, as it horrified her so much, but having a good understanding of little children she waited and watched, and found that after a time they left this subject behind and went on to less distressing things. On talking with some of the mothers of the children who had modelled the coffins—they mostly came from one particular street near the school—she found that there had happened to be a series of deaths and funerals in this street of people whom the children knew and whose coffins they had seen. These deaths had been the centre of talk and of feeling amongst the inhabitants of the street for some weeks. The children's modelling of the coffins, in some cases with the dead person inside, was their way of externalizing the distressing and frightening images which these events had called up in their minds—of externalizing these images and mastering the feelings of unhappiness and anxiety aroused by the events. If the activity had been forbidden the children would have had to bottle up their feelings and phantasies and their emotional development would have suffered from their being deprived of a natural and healthy outlet.

The expression in various forms of art of the feelings and images aroused by the severe experience of the father's death is a most valuable aid to mental balance. It allows the child to share his experience and his inner world with others. It gives him the reassurance that something valuable can come out of the chaos of feeling, an earnest that life can triumph over death, and a proof that the grown-ups will allow him to reach

out to new life in spite of father's death. Constructive handwork of all kinds has the same reassuring influence.

It can be said that, valuable as such activities—constructive handwork, creation and enjoyment in art and literature and drama—are to all children, they are quite essential for the fatherless child if he is to maintain or recover his mental health.

The opportunity for active experience in sport and games and bodily achievement of various sorts is also most helpful. Games and sports afford not only pleasurable bodily activities, but also an outlet for the ambition and the normal competitiveness which so readily becomes inhibited in the fatherless child. To struggle against others and with others, to be permitted to compete in bodily skills, provides on the one hand an approved form of 'showing off', rivalry and aggression, a direct expression of these powerful instinctual forces and, on the other, a reassurance that strongly aggressive wishes do not necessarily bring great harm to others. Such activities help the boy to temper his aggression by finding appropriate channels for it which may at the same time give pleasure to others and allow them to achieve as well as himself. It eases the internal terrors of a deadly struggle between himself and his brothers, and indirectly lessens the unconscious dread that his rivalry and hostility actually brought about his father's death. It breaks through the vicious circle of feeling in which aggressive wishes towards the father automatically give rise to guilt and responsibility for what has happened to him and these feelings in their turn make him feel more aggressive and defiant.

Again, boys and girls in their teens need some definite share in governing the school community, in running camps and hostels, being to some degree and in appropriate forms responsible for order and discipline and for corporate activities. By contributing in these ways to the community of their fellows and co-operating with their elders, they gain confidence in themselves and a belief in their own future as responsible adults.

In general, friendship with older companions of both sexes, the sharing of pursuits (making useful



or beautiful things, acting and singing, taking part in games and contests, country walks and interests, talk and debate) provide further outlets for feeling and a further support to the child in dealing with his sense of loss and his anxieties. Such friendly activities with friends of the same sex also make a constructive and expansive use of hidden feelings of love for them, feelings which otherwise may distort sexual development. Moreover, the giving and returning of affection between friends of both sexes allays feelings of unworthiness and guilt, and reassures the children against their phantasies of complete destruction and chaos inside. And friendships with older boys may in part take the place of the exchange of affection with a father. On the other hand, friendship with younger children often helps the older boy to feel that he in turn can be a father to younger children, recovering the lost father in himself. It helps the girl to feel that in spite of her father's death she may be able to have children of her own and to feel herself a mother towards them, thus implying that the father will be rediscovered in a future lover and husband.

Scientific studies, too, may be valuable. These in any case tend to lessen the anxieties of the ordinary boy and girl in the teens, arising from their normal sexual development. We know that adolescence is a time of great conflict, when both boy and girl struggle with the fears and doubt arising from their bodily development and the uprush of the instinctual life, together with the complex feelings of love and hate, of rivalry, hope and ambition, and the responsibilities which sexual maturing inevitably entails. Such anxieties become still more acute in fatherless children. Biological knowledge always has a steadying effect, although there will certainly be children who want to turn away altogether from biology as coming too close to personal anxieties and prefer to deal with the impersonal world of physical and mathematical science.

Even more than with children in normal circumstances, those who have lost their fathers need a wide opportunity of choice in their vocational and recreational interests and pursuits. It is impossible to

say which hobby, which sort of reading and recreation, which line of work, which career, will bring most support to particular children. Their choice will depend both upon the earlier development of their inner lives and upon their personal relationship to the people they meet in these various fields of interest. What we do know is that these children need the opportunity for varied activities and rich experience; and, as far as circumstances allow, for freedom of choice.

Fatherless boys and girls at the time of adolescence, moreover, will find it helpful if they are allowed to take part in the real life of the community, outside the home and the school. We know that the majority of children suffer from the fact that they have to do this far too early, leaving school and becoming wage earners at fourteen or fifteen. But to recognize the un wisdom of ending school life and turning children into shop or factory workers so early does not mean that we should deprive boys and girls in their teens of a real place in the world, not allow them to contribute to it in any way. There are many forms of useful social activity which they can enter into in the actual life of their neighbourhood, town or village. Examples in time of war which spring to the mind are growing vegetables in allotments and paper salvage; but such opportunities abound in time of peace as well. Growing boys and girls want and need to feel themselves useful to the community in real ways, and *now*, not only in learning and when they grow up.

This proof of personal value is helpful to all but it is needed even more by children who are struggling to accept the father's death and to overcome the self-distrust it stirs up in them. And those in European lands now, whose homes have been ravaged and destroyed, could have no greater help in their own problems than being allowed to take some real and active share in the tremendous tasks which face their elders. The opportunity to give real help and have real responsibility of some sort and some degree is particularly necessary for these children in devastated countries and just as urgent as to have the chance of continuing their learning and training. To do the latter

without the former would make them feel mere burdens and thus encourage anti-social tendencies.

In conclusion, it may be said again that some sort of emotional disturbance is very likely to arise in fatherless children. No one can predict when and how it may show itself. It may appear in any one of a variety of difficulties of behaviour and of social attitude, or in serious mental illness. On the surface there may not seem to us to be any link between the children's troublesome ways and the father's death, since the difficulties may appear some time after the event and not in obvious relation to it. But it is wise to assume that such a major event could not be without influence upon the child's development. We should always be prepared to find its effects in his emotional life and his behaviour and to allow for this in our dealings with him.

But, much as we might wish to find it, there is, we must repeat, no specific, no simple nostrum to be recommended as such, for the troubles of fatherless children. What they require in general is secure affection and friendship, understanding, patient control and guidance, positive opportunities for active and creative work and play. They need time and opportunity to mourn as well.

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# ENGLISH NEW EDUCATION FELLOWSHIP

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Edited by DAVID JORDAN

## The Signs of the Times

As I write, the ministerial changes involved in the formation of the 'caretaker government' which is to last until the general election in July have just been announced. Commenting on the changes, even the *Daily Express* of 26th May said 'The transfer of Mr. Butler from the Ministry of Education to the Ministry of Labour will cause some surprise, because it was assumed that he would want to see put into effect the sweeping changes in Britain's educational system which he piloted through Parliament'.

What view can we take of this unwelcome change? Are we going back to the period in which the maximum length of tenure of office at the Board of Education was eighteen months? Is the government really desirous of making fundamental changes in the educational system when at the first opportunity it deprives the Ministry of Education of the services of Mr. Butler? Wider questions too are involved relating to the effectiveness of ministerial control under our parliamentary system. Some years ago Lord Hewart drew our attention to the increasing powers of permanent officials over administration. Legislation still remains the prerogative of elected representatives of the people, but interpretation and administration may be passing more completely into the hands of permanent officials who may tend to become a salaried bureaucracy not amenable to public control nor subject to the effective check of competent criticism and direction by well informed and elected representatives. This is a matter of no little importance at a time when our democratic practices, which have been largely in abeyance for five years, need to be reviewed and revived in terms of the opportunities of peace rather than of the necessities of war.

## The Sense of Adventure

On Tuesday, 15th May, Mr. Butler formally opened an emergency Training College for women teachers at Wall Hall, Hertfordshire, while on 11th May he delivered the Foundation Oration at

Birkbeck College, London. On both occasions his address was, as *The Times Educational Supplement* rightly said, 'a model both in form and substance'. He made no attempt to minimize the difficulties of the vocation of a teacher, nor to disguise the fact that we must go through a transition period in education in order to pass from the shabby makeshifts of the nineteenth century to the more spacious conceptions of educational needs in our time. 'You are embarking', he told the emergency students, 'upon a life of nobility, courage, and above all, adventure. I want you to determine to make the Education Act work, to be militant in a crusade for the future greatness of this country through education'. This was the right note to strike with these relatively mature aspirants to the role of teacher. The teaching profession militant is indeed a new conception for which Mr. Butler should be thanked. As individuals we have concentrated on safety; in our professional organisations we have often substituted 'tactical movements' for campaigns, and elevated compromise to the status of a first principle. Those attitudes must be changed. Fear of making mistakes must be replaced by fear of not playing our proper part in meeting the pressing needs of our time. *Nobility, courage, adventure*—these are revolutionary qualities when allied to a clear consciousness of purpose, a sense of vocation, and the type of crusading zeal for which Mr. Butler pleads. In the times ahead we shall need them all.

## The Needs of Democracy

In his Birkbeck College oration Mr. Butler distinguished between the educational needs and conceptions of a democracy and those of a dictatorship. 'The strength of a democracy was the strength of its citizens. The good citizen must have developed his belief in democracy through assimilating some of its present nature and past story in the little world of school. What was more important, schools should progressively provide practice for living in such a society. A man could only be a democrat by con-

viction born of experience. The nation needed, above all, well informed citizens who were capable of forming sound judgments. Such citizens must be men and women of character who were not afraid to accept responsibility, of tolerance expressed in good manners, discipline expressed not in uniformity but in team spirit and co-operation, and a sense of obligation to the nation expressed in national service.' (*Vide Times Educational Supplement*, 19th May, 1945.) These are important principles which cannot be emphasised too strongly or too often. In an earlier bulletin we tried to show that if these qualities are to be developed in the children they must, as Mr. Butler says, arise from 'conviction born of experience', and that only if the administrative structure is based upon democratic principles can such an experience be provided by our schools. We have, as yet, gone a very little way towards translating these admirable general principles into 'Instruments of Government', and it is all too easy to find espousal of the general principle linked with violent opposition to its specific application. Our schools vary in their internal pattern from functional democratic communities to the most rigid of autocracies. It may be, as some of our headmaster friends tell us, that we are progressively attaining functional democracy in our schools, but a wide contact with varied types of school suggests that the movement is deplorably slow, that it depends still upon the good graces of the person in whom power is vested, and that in general our school structure is based upon relics of feudalism allied to the capitalist conceptions of nineteenth century industrialism. The spread of equalitarian notions is needed, not merely in the field of scholastic opportunity for the young, but also in the sphere of responsibility for members of school staffs. Then it may be possible for schools to provide the practice for democratic living for which Mr. Butler rightly pleads.

## The Way Ahead

Many times during the past five years Mr. J. B. Priestley has



expressed in his own inimitable way the hopes and fears, the ideals and aspirations of the common people. Few of us will forget his series of postscripts, an oasis in a spiritual desert, holding out the promise of life in the midst of a sea of death. He has something of the epigrammatic skill of Mr. Churchill, the unspectacular brilliance of Ralph Richardson, a rare and outspoken honesty combined with essential human kindness. His recent broadcast, 'Journey Into Daylight' (printed in *The Listener*, 17th May) is a timely reminder of the lessons of the past and the dangers that beset us in the present. Speaking of the trials of 1940 he said, 'We lived at last in a community with a noble common purpose, and the experience was not only novel but exhilarating. We had a glimpse then of what life might be if men and women freely dedicated themselves, not to their appetites and prejudices, their vanities and fears, but to some great communal task, and not even the brute threat of war, the menace of the very skies, could remove from that glimpse the faint radiance of some far-off promised land.'

One phase of our struggle is over.

The grim heroism of Dunkirk, the hourly peril of invasion, the fearful drone of V1, the unheralded explosion of V2—these will rapidly take their place as part of a tale that is told. But, as Priestley reminds us, 'There is still another war to finish. Europe, around the smoking wreck of Hitler's mad empire, must be fed, must be clothed, must be put together again. The world, which is now one indivisible whole of suffering and despair, of hope and human triumph, must be nursed into some feeling of security and growing sanity; a new sanity and not the old mere appearance of it with delusions and nightmare lying in wait. There is much to do—and in our present weariness no doubt we often feel there is too much to do—but what we did in the dark against an overwhelming cruel threat we can do in the daylight against opponents merely fed by our own weariness and prejudices and desire for ease.' We recall the great hopes and the faded dreams of the last post-war period. The first flush of victory; the khaki election of 1918; the new hopes of world peace through the League of Nations; the muddle of reparation and indemnities; the

sterilization of the world's gold stock in Paris and New York; the increasing trade barriers and decreasing world trade; the new spate of nationalism, the isolationism in U.S.A., fascism in Italy, Nazism in Germany. In Europe the spectre of unemployment; in England the General Strike, the Geddes Axe and the May Report retrenchment rather than reform, economy rather than expenditure, until the dogs of war are let loose once again and all our resources in man power, machinery and money are made available on a wholesale scale to encompass our common destruction. Must History repeat itself? The answer lies with us. '*No man, having put his hand to the plough, and looking back, is fit for the kingdom of Heaven.*'

### A Special Article

The article which follows is written by J. H. Adams, Headmaster of Raglan Boys' School, Edmonton, N.18. At a time when we are tending to pin our faith to administrative change it is well to be reminded that satisfactory personal relations are the foundation of all sound psychological growth and educational development.

John Adams

## REMEDIAL WORK AND THE TEACHER

UNDER normal conditions about 25 per cent. of backward children are not seriously below average intelligence. They have become backward not in the majority of cases for any clear-cut reason, but because of the interaction of physical disabilities, emotional maladjustments, environmental causes and a general deterioration in self-respect. Often they have 'transplanted' badly from the Infants' to the Junior School; the weeds have grown apace and the young seedling can scarcely be recognised. Most of the larger Junior Schools have a special class for backward pupils, usually in the 8-10 age-range, but owing to difficulties in organization it rarely contains all the backward children in that school-group.

### The Problem Defined

'Backward' itself calls for definition—it is obviously a relative term—but we are speaking primarily of that group of children whose standard of performance in one or more of the basic school

subjects is well below the normal for both their chronological and mental age, not of those whose poor standard is due to an I.Q., of say less than 85. Diagnostic tests soon reveal the weaknesses, where they are not self-evident, and remedial techniques are not difficult to devise and apply.

Where then is the problem? It lies in the fact that children are not specimens for dissection. It lies in the fact that education is an art rather than a science. A child may be a complex agglomeration of conditioned reflexes, but if so, so is the teacher, and the environment of a backward class imposes as much conditioning on the latter as on the former. The key to successful remedial work lies in respect for the individual child rather than in recognition of his disabilities, though that of course is a necessary preliminary. In most schools the tyranny of numbers means not only large classes but age-group organization, the dictates of qualifying examinations, group-promotions, some attempt at syllabus-standard-

ization, etc., etc. The effect on the teacher's mind of this conditioning is too often ignored. The child becomes a unit, but only a person in the most shadowy sense of the word. A famous headmaster once remarked that the gravest defect in our schools-system was not that education ceased at 14 but that it ceased at half-past four. This is only a half-truth, for though it rightly lays emphasis on the importance of the child as a member of society, it implies that the teacher's personality is static and unalterable, that what happens to the child in a school-day is essentially different from what happens to him in the outside world. It may perpetuate in the lay mind the old belief that instruction and education are synonymous. (Quite recently a parent said to me: 'I don't send my boy to school to see films and hear the wireless; your job is to give him an education'!) True, anything that lays stress on the necessity for co-operation between parent and teacher is valuable. But the roots of this problem



lie more in society's concept of the teacher than in its distrust of the school and the part it plays in society. In India the woman teacher is regarded as a creature of doubtful morals because she has chosen to gain her living outside the domestic sphere. In England we are a little more polite, but there is a widespread conviction that teachers are—well, just a little strange, you have to be careful how you talk to them. Each new generation of teachers is convinced that it can sweep away these doubts and prejudices, and each new generation of parents is convinced that school strengthens its mark on the profession as the years go by until the brand is permanent.

As indeed it tends to be, and only constant awareness on the part of the teacher can prevent his or her development from becoming one-sided. There is an almost irresistible temptation to practising teachers to become egotists. In their working world they are respected and generally well thought of: naturally, there is a tendency to think well of themselves. Compassion, that greatest of all the virtues, needs constant tending to grow in such a soil. Our schools are often model societies, within their own limits. Justice, order, loyalty, and rational activity flourish. But the danger is that these are worshipped as ideals, desirable and good in themselves, and the child is brought to the ideals instead of the ideals to the child. And if a teacher becomes cynical it is often not because he considers cynicism admirable, but because any fundamental change in the settled order is more distasteful than cynicism.

Remedial work demands the maximum of flexibility rather than conformity to a fixed technique. It demands tireless energy with very little hope of visible rewards. If a backward child is restored to something approaching normal he is accepted as normal in subsequent years, and only the teacher who has done the work knows the patience, the disappointments and the unremitting care that have gone to produce so unspectacular a result as normalcy.

### The Importance of the Teacher.

The attitude of the teacher is of paramount importance in producing a healthy emotional development.

And the child's emotional development is of paramount importance in determining the full and useful growth of his aptitudes and abilities. Few teachers would question such an obvious statement, yet how many shape their class-room practice along such lines? In the classroom we tend to treat symptoms and are often content when we have simply eliminated them as symptoms. The rebellious or arrogant pupil is treated as a problem but it is easy to ignore the quiet solitary child who may be far more in need of our diagnosis and attempted cure than the so-called problem-child.

What then do we ask of the remedial teacher? First, a thorough acquaintance with his own psychology. The teacher who is unable to resolve his own emotional problems thrusts them upon the class, either by active disapproval of such virtues as he does not happen to possess or negatively by lack of interest in any of the children's hopes, fears, delights and enthusiasms. A dull apathetic but obedient class is often a reproach to the teacher, eloquent in its very silence. Shaw has said that the vilest abortionist is he who attempts to mould a child's character, but all character is moulded by impressions received upon consciousness. Life is its own education (recall the revelations of Branch Street), and the wise teacher must know something about all its strands before attempting to straighten out any tangles in an immature young mind. Psychology lectures in the training college period are not enough. Young men and women may accept theories willingly, but their real eagerness is for experience. No true scientist theorises extensively ahead of his data, yet we expect our adolescent students to do so. The time for psychology courses (in the sense of serious study) is after the young teacher has found his feet—and at regular intervals during at least the first half of his career. The best line of approach would probably be in the use of informal discussion-group methods with experts available as consultants.

### Current Errors in Remedial Treatment

Finally, a word on the attitude of the teacher to what is happening now in districts where the problem

of the backward child is being attacked. Some L.E.A's have appointed educational psychologists and have considerably extended the work done by Child Guidance Clinics. In some cases specially qualified teachers visit schools within the area to deal with groups of backward children, particularly with backward readers. It is undoubtedly true that reading is of basic importance. Apart from its close connection with spelling and with oral and written English, the subject plays an important part in determining the self-confidence of the pupil. A backward reader has a sense of frustration and inferiority which hamper his progress in all school subjects, except perhaps Physical Training. But the wisdom of appointing a visiting teacher to deal with such children is highly doubtful. It encourages the normal teaching staff to regard backwardness as a clinical problem and not a human one. The child, too, however kindly the teacher, regards himself as an outcast or, more regrettable still, puts on an air of bravado and inwardly nurses a grudge against society for singling him out in so unflattering a manner. Backwardness exists to some degree in every class. It becomes accentuated (a) when ill-health, social instability, (e.g. unemployment, war, evacuation, etc.) weaken the child's roots in society, (b) when given insufficient attention by the class-teacher as a *psychological problem*. The treatment of backwardness must be an integral part of school-work, and teachers must accept it as such if confidence between child and teacher is to strengthen during the impressionable school-years. This means, in class-room practice and in teacher-training, a shift in focus from what the teacher teaches and how he shall teach it to what the child learns and how each individual learns it.

## E.N.E.F. NEWS

York Week-end Conference,  
12th and 13th May, 1945

THE Conference was held in conjunction with the W.E.A. at Mill Mount Grammar School, York, by kind permission of the York Education Committee, and Miss M. T. Nicholls, headmistress of the school, who was the Conference hostess. The general Chairman



for the first day was Councillor J. Hargrave, Chairman of the York Education Committee.

The first speaker on Saturday was Professor J. H. Jones, of Leeds University, whose subject was 'Some Economic Aspects of Educational Expenditure'. He said that he proposed to present issues on education as he saw them as a student of economics. There were three approaches to the problem under consideration: the political; education for leisure; economic trends. It was on the latter he wished particularly to enlarge.

Two major questions had to be faced: the changing claims of economic life upon the training and intelligence of the people and the changing character of the population. It was often said that the present industrial system destroyed craftsmanship. This might be true if one concentrated merely upon the process that was being standardised, but it was not true if one viewed the consequences upon society as a whole. Economic progress meant changing from the manufacturing of goods to the provision of services like travel and amusements, but such services could only be provided by people with the right standard of intelligence and training. Even in times of depression, unemployment was only prevalent in certain types of industry which did not possess the necessary adaptability. Higher education had never been sufficient to cope with the growing requirements of economic progress: what was lacking was adaptability.

Professor Jones then referred to the growing ratio of old people among the total population. This fact meant that we could not afford not to spend, and to spend freely as long as we spent wisely, upon education in order to maintain the efficiency of the nation as a whole. It was nonsense to pretend that we were proposing to spend money in education as a generous gesture; it had to be done as a sheer economic necessity.

The final word rested with the community: it had to make up its mind how much it desired education as compared with other services, and to determine the relative values of those items upon which national monies were expended.

Miss Nicholls presented the report of the group which had discussed Post-Primary Education during the winter. The report provoked an interesting discussion, during which the challenge was thrown out that the present system of education failed to develop sufficiently the critical faculty in children.

The general Chairman on the Sunday was Dr. C. H. Northcott, Chairman of the E.N.E.F. York Branch.

The first speaker was Mr. Kenneth Frost, Chairman of the Yorkshire County Adult School Union, whose subject was 'Adult Education'. Mr. Frost took as the basis for his talk the recently published report on British Adult Education. He spoke of the various organizations whose combined activities had been responsible for the measure of adult education achieved up to the present time. He said that the methods so far adopted had been those of the school but suggested that new techniques were required. Variety was essential if the whole of man was to be developed—body, mind and spirit. The necessity of adult education was apparent because of the need for a philosophy of life, the ability to articulate repressed desires and ideas, and the breaking down of the parochial outlook which otherwise became reactionary when faced with progressive reform.

Mr. C. S. Baxter, Headmaster of the Glen County Primary School, York, presented the report of a study group on 'Primary Education'. The main points brought out by the group related to the value of Nursery Schools, and the obligation which these laid upon Infants Schools to maintain the standards in buildings and equipment which the former were able to offer. The report stressed the need for apparatus for juniors and the corollary of storage space. The question of the most suitable age at which juniors should proceed to secondary education was touched upon, and this point prompted discussion. The value of the child guidance clinic was noted, and Mr. Baxter emphasised the good work in diagnosis which had been done, though the suggested remedies had so far been less successful. He hoped the work of the clinic might be extended.

### N.W. London Day Conference

A Public Conference was called by the N.W. London Branch of the New Education Fellowship on Saturday, May 5th, at the Hendon County School on 'Hendon and the New Education Act'.

The report dealing with Nursery, Infant and Junior schools stressed that primary schools should have parity of conditions with secondary schools in respect of premises, size of classes (30 children in a class) and staffing. In rebuilding, provision should be made for meal services, which should be provided in separate dining room from school hall; indoor lavatory accommodation; good washing facilities and changing rooms; separate medical inspection room with a waiting room for parents; a school library; screen and cinema projector; all classes should be fitted up for use of radio and when possible playgrounds should be enlarged.

Miss Heys-Jones, Headmistress of Copthall County School, spoke on the need for changes at the Secondary stage of education. The report on Youth Organizations, given by Mr. Chivers, urged that the best way to attract young people was by establishment of Youth Centres in the Borough, each centre being part of a Community Centre.

Mr. Allaker (Community Associations) spoke on the County Colleges, which are to be established under the act as soon as the school leaving age is raised to 15. The object of these County Colleges should be to foster in the student a real appreciation of the English Language, to further the development of worthy individual interests. The compulsory subjects in the curriculum would be English, Citizenship, Physical Training and Health Education. Leisure activities should occupy a prominent position in the curriculum. It was recommended that there should be one County College in Hendon taking 600 students for each of the five days of the week, and that the college should be co-educational. The site should be 15 acres, and have a swimming bath. The governing body should include representatives of parents, employers, teachers not serving in the college and people with particular interests in education.



# Directory of Schools

## FRENSHAM HEIGHTS FARNHAM . . . . . SURREY

*Headmaster :* PAUL ROBERTS, M.A.

Frensham Heights is a co-educational school containing at present 105 boarders and 45 day pupils equally divided as to sex and equally distributed in age from 7 to 18.

The school stands in a high position in 170 acres of ground and is exceptionally fortunate in its accommodation and equipment.

Fees : 144 guineas per annum inclusive  
About three scholarships are offered annually

*For particulars apply Headmaster*

## BADMINTON SCHOOL (BRISTOL)

at Lynmouth, N. Devon.

Junior School 5 to 11 years  
Senior School 12 to 19 years

The School is situated in beautiful and peaceful surroundings where the girls are able to enjoy an open-air life. A high standard of scholarship is maintained and at the same time an interest in creative work is developed by the practical and theoretical study of Art and Music. There are weekly discussions on World Affairs and more intensive work on Social and International problems is done by means of voluntary Study Circles.

**Apply to The Secretary.**

## DARTINGTON HALL TOTNES DEVON

*Headmaster :* W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

Fees : £120-£160 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

## DARTINGTON HALL TOTNES DEVON

*Headmaster :* W. B. CURRY, M.A., B.Sc.

### TEACHER TRAINING DEPARTMENT

A department for the training of teachers for Nursery School, Kindergarten, and Junior School work, under the direction of Miss Margaret Isherwood, M.A. Camb., N.F.U., formerly lecturer at the Froebel Education Institute. Preparation for the Teachers' Certificate of the National Froebel Union. Special attention to the needs and interests of 'free lance' students, particularly to those coming from abroad or those requiring short courses of study not leading to an examination. Excellent opportunity for contact with children of all ages and classes. Facilities of the Dartington Hall Estate available for students wishing to get some acquaintance with rural life and industries.

*Further information on application.*

## MONKTON WYLD SCHOOL, nr. CHARMOUTH, DORSET

*Principal :* ELEANOR URBAN, M.A. (Oxon.)

Practical and cultural education for boys and girls (8-18). School life and curriculum planned to help children to develop into co-operative and constructive citizens. School farm ensures healthy diet. T.T. cows.

Fees : £135.



# Directory of Schools—continued

Wennington Hall School, Lancaster

now

## WENNINGTON SCHOOL

removed to permanent site at

**Ingmanthorpe Hall, Wetherby, Yorks.**

Greatly improved amenities. Beautiful Georgian building, Woodlands, filtered Swimming Pool, Playing Fields, large Kitchen Garden. Separate Junior House. Near Leeds, York and Harrogate.

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Headmaster: **KENNETH C. BARNES, B.Sc.**

## BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

A Co-educational Boarding School for boys and girls from 11½-18. Separate Junior School for those from 5-11. Inspected by the Ministry of Education. Country estate of 150 acres. Home Farm. Education is on modern lines and aims at securing the fullest individual development in, and through, the community. No vacancies can be offered at present.

Headmaster: **F. A. MEIER, M.A. (Camb.)**

## THE GARDEN SCHOOL

**Wycombe Court, Lane End**

*Nr. High Wycombe*

Boarding School for girls (4-18). Estate of 60 acres in the Chiltern Hills. Sound academic work, with consideration for individual needs. Large staff of graduates. Vegetarian and ordinary diet. Open-air swimming pool.

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Basic fees 150 gns. per annum, inclusive.

For particulars apply to the Headmaster,  
**E. B. CASTLE, M.A. (Oxon.)**

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*Formerly Cudham Hall, nr. Sevenoaks and Paccombe House, nr. Sidmouth.*

A happy community of adults, children and animals living together in an atmosphere of friendliness and trust; essential conditions for growth. All-round progressive education for boys and girls between 3 and 12 years. Music, Dancing and Drama specially encouraged.

ELMTREES is a spacious Period house standing in its own lovely grounds on the fringe of the Village of Great Missenden. The School is within 5 minutes walk of the station and 30 miles from London on the Met. Line to Baker St.

Principal - **Miss M. K. Wilson**

Tel. Great Missenden 407.

Schools for boys and girls  
from 3½ to 14 years

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and

## FELCOURT SCHOOLS,

## EAST GRINSTEAD, SUSSEX,

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Particulars from the Principal

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Maximum of 80 girls (half day pupils) aged 10-18. Small classes, large graduate staff. Education in widest sense under unusually happy and free conditions. Exceptional health record. Elder girls when not entering universities can either specialize in Drawing, Design, Languages, Music, Handcraft, or take year's training at Wychlea (Domestic Science House). Playing fields, bathing pool.

Principal: **Miss MARGARET LEE, M.A. (Oxon.)**

Late University Tutor in English.

Vice Principal: **Miss E. M. SNODGRASS, B.A. (Oxon.)**

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# Directory of Schools—continued

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Girls and Boys

*Recognised by the Ministry of Education*

**RE-OPENING IN SEPTEMBER, 1945.**

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continuing as a Boarding  
School for Girls at

SYDENHAM HOUSE, LEWDOWN, DEVON

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## Directory of Schools—continued

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INSTITUTE OF SOCIOLOGY—A Conference on 'School and Society' will be held at St. Hilda's College, Oxford, from Thursday, 26th of July to Friday, 3rd August, 1945. Programme and further particulars sent on application to the Hon. Organiser, Le Play House, Albert Road, Malvern.

THE MONTESSORRI Training College Summer School will be held this year in Wimbledon from August 16th to 30th. Particulars from the Secretary, Montessori Training College, Ewhurst, Surrey.

WOULD experienced teacher contemplate opening co-educational School in Tasmania or Western Australia? Married couple, child 3, would assist in finding suitable place, share or totally purchase house, and manage domestic side. Box No. 299.

ELMTREES SCHOOL (see Directory Schools) has vacancies in September for Teachers for Groups 5-7 years and 7-9 years. Applicants with Montessori training preferred. Ideal conditions for progressive work in lovely surroundings. School within 5 mins. station and 30 miles from London. Also vacancy for Matron, preferably College trained with experience of young children. Apply Principal.

WANTED. September, Froebel-trained teacher or equivalent for seven-year-olds in progressive school. Apply Principal, St. Catherine's School, Newton Abbot, S. Devon.

THOROUGHLY recommended progressive school, preferably in the country, needed for Jennifer Jane, aged 11, described as a delightful rebel with great potentialities. High intelligence, musical. September term. Box No. 296.

THE INTERNATIONAL Headquarters of the New Education Fellowship is seeking office accommodation (3 or 4 rooms) in London. Has any education organization or private person any suitable rooms to spare? Suggestions to Miss Clare Soper, 50 Gloucester Place, London, W.1. (Wel. 5265).

WANTED September, two qualified Teachers.—Boys and Girls, ages 6 to 8 and 9 to 12. Apply the Principal, Pinehurst, Goudhurst, Kent.

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SOCIAL WORK in Rural Areas. Applications are invited from women with training and experience to undertake social, educational and community service work amongst both young people and adults on land settlement estates. Salary from £250-£275 per annum plus cost of living bonus and superannuation. For further particulars and form of application apply to: The Secretary, Land Settlement Association, Ltd., 43 Cromwell Road, London, S.W.7.

CAN anyone personally recommend small group of children where intelligent boy of nine, needing slight extra care after nephritis, could live as happily, freely and normally as possible, in charge of competent person. Replies most gratefully received. Box No. 298.

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# THE NEW ERA

## IN HOME AND SCHOOL

PRICE 1/-

SEPTEMBER-OCTOBER 1945

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## Emergency Problems of Post-war Education in Austria

Walter Hollitscher

**President of the Academic Society for Medical Psychology, University of Vienna, 1935-39 ; Psycho-Analyst and Student of Logic.**

In discussing the educational re-organization that is taking place in Austria, I can only use such scanty information as has already come to hand.

However, from a knowledge of the nature of the problems which are awaiting solution, and having studied reports and decrees broadcast from Vienna, it is possible to give a short résumé of the immediate measures which the Austrian provisional Government was able to take, and which should have a lasting effect.

After the liberation of Austria, the first efforts in educational reconstruction had to be devoted to tackling such practical problems as the reopening of school buildings, the requisitioning of suitable premises, the gathering together of the children, organization of emergency feeding arrangements for them, and so on. This has already taken place.

More interesting, however, are the sociological, political and organizational principles upon which the process of educational reconstruction is based, and, in discussing these, the lack of detailed information appertaining to this or that particular measure will not interfere so much with the trend of the argument.

The first condition for a reasonable approach to the solution of the emergency problem of post-war education in Austria is the realization that the education of the young generation of a country does

not by any means take place exclusively within the walls of its educational institutions. Education is an elementary and universal function of society as a whole. The number of social centres at which this function is carried out is considerable, their character most varied. They include, first and foremost, the family, then the school, the place of work, the political and social organizations joined by young persons ; finally, the whole State assumes the function of educating the individual, in as much as it forms and influences his character and outlook everywhere and all the time, by means of its propaganda, and above all, by surrounding him with the omnipresent social reality of its existence.

Austria's national rebirth and the reconstruction of her educational system on new foundations would, therefore, be a most doubtful proposition unless family life, spirit and curriculum of the schools, atmosphere and social relations at the places of work, political propaganda, and indeed the entire social structure of our renewed democratic national State differed fundamentally from the conditions which prevailed during the period of foreign rule.

Our young generation has, happily, shown comparatively few signs of infection by the Nazi ideology. It would, of course, be absurd to pretend that children and family life as a whole have not

suffered severely from the insecurity and instability brought about by oppression and war : this never being sure when the bell rings at the door in the morning whether you will find the milkman or the Gestapo ; the despatch of all able-bodied men and fathers to the front ; the pressing of the women into war factories, all measures which took quite a different form in Austria from those you observed in this country—all this has led to the destruction of countless families with all the consequent psychological anguish for the children. We have become aware, of course, in England that children can stand over-crowded air-raid shelters and unexploded time-bombs much better than they can stand having their mothers come home late and tired from their work, bitterness in their surroundings, in fact, the whole range of uncertainty in personal emotional relations. The wiping out of these 'occupation' conditions is the first active contribution which the liberation of my country has made to the re-education of our youth. The new stabilization of family conditions has created the first basic premise for the stable development of the character of our new generation.

However, although the older generation, the parents, have re-educated themselves so far as their national outlook is concerned, they, and indeed all of us, will need still further re-education.



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University of London Press Ltd.

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We have in Austria a good tradition of parents' organizations. We shall develop this tradition, and in every school organize the parents of all children in any one class and give them an opportunity of taking an active part in the running of school affairs. In the first period, at any rate, schools will have to be much more than mere centres of instruction. They will have to educate and form character, supervise the children's health, take care of their feeding arrangements, organize their leisure time occupation. All this will provide ample opportunity for initiative on the part of parents. Without their participation this extended range of school function could not take effect. At the same time, the fact that parents will be taking an active part in school affairs will give them good practice in the exercise of social solidarity. These parents' organizations will, moreover, help us to teach parents to be parents. Many of the new things which the children will learn may also be unknown to the parents, who will wish to share this newly-acquired knowledge.

In the Soviet Union great success has attended what were ambitiously called 'Parents' Universities'—organizational bodies in fact which taught the parents hygiene, elementary child psychology, but also the broad outlines of national history, and—very important—civics. In such parents' organizations and parents' universities, children and parents will re-educate themselves and one another at the same time.

It may be supposed that the average child in Austria to-day is not what one generally means by the term 'Nazified'. The type of child who *will* give us cause for worry will do so for entirely different reasons. Our problem children will fall into two widely different categories, namely, children of destroyed families, and children of Nazi families. We shall find the children of destroyed families in institutions, camps, and, alas, on the streets. They will show the characteristics of institutional children and of 'wayward children'.

To borrow a term from Anna Freud, institutional children are either real or 'artificial orphans'. It will be our programme to return institutional children to the family

circle as soon as possible. Children who were only separated from their parents, *i.e.* artificial orphans, will be restored to their own families, or what is left of them. Real orphans will be found families who are morally reliable and who will adopt them. Although as a psychoanalyst I could tell a sad story of the bad consequences of unfavourable family conditions, I would, nevertheless, even where the choice lies between ideal, hygienic, institutional surroundings on the one hand and by no means ideal families on the other, almost invariably vote for the latter, for the family, so long as it provides the emotional climate, the human warmth, which we know now to be necessary to the healthy psychological growth of children.

August Aichorn, the author of the standard book *Wayward Youth*, which also appeared in this country, was an Austrian. We shall be able to build on existing traditions. The organization, on a national scale, of clearing stations for wayward children, their sorting out from the point of view of physical as well as of psychological health, their partly individual, partly collective reintroduction into productive life—so far as possible under the same conditions of remuneration as normal youngsters—will enable us to make progress fairly quickly in their re-orientation. We are justified in hoping that after perhaps five years their number will be reduced to a small, hard core of unreclaimables whose further care will then be a problem for the psycho-therapist and not for the social worker.

Nazified children are an altogether different problem. To put it crudely, the wayward child has not internalized the demands made upon him by society, and cannot in consequence adapt himself to the society for which he was to have been educated: the Nazified child, on the contrary, has acquired a perfectly disciplined and even rigid conscience. Admittedly, the social requirements which he has internalized are not those of a democratic, humane and, in our specific case, Austrian society, but those of a society based on the subjugation of the individual to the Fuehrer-prinzip, the undemocratic society. Our new Ministry of Education in Austria will not, however, have found even these children

any longer in this condition. For the spectacle of the German defeat must have led to their disillusionment and at least partly to the collapse of their old ideals and tenets of faith. If the old ideals that have collapsed are not replaced quickly by new ideals conforming to the new conditions of life, then indeed there will be danger that these disillusioned Nazi children will turn into wayward children, whose wayward condition will be due to their inability to find their way back to a uniform, harmonious conscience. They will be unable to reconcile the contradictory and inconsistent character of the moral demands made upon them. Again, everything will depend upon our ability to inspire society as a whole, and thus all the focal points at which it exercises an educational influence, with a new, active, and therefore in no way unrealistic idealism, an idealism which can find its practical expression in the enthusiasm of work; and all sections of the population in our new Austria will have to work very enthusiastically in order to create at first tolerable, and subsequently steadily improving living conditions. This idealism will arise from the new national idea which will help all citizens, young and old, to contemplate their national present and future, and to study their national past with better understanding.

A new content of life will inspire the practical and spiritual existence of children and grown-ups in the new Austria and will prevent the disillusioned Nazi children from falling into a state of bewilderment and finally into waywardness. We shall succeed in reuniting them with the great stream of the majority of their contemporaries. There may remain a small hard core of fanaticized Nazi children and juveniles, products of the Ordensburgen, and others who have personally participated in acts of sadism or brutality. It is impossible to say as yet what will be done with these. Clearly, the other children will have to be protected from their influence, and presumably the measures of re-education to which they will be subjected will lead them for the first time in their lives to carry out hard, productive work. There will be the moral accent of punishment,—for someone who does, has done and



continues to do wrong and refuses to be persuaded that it is wrong, cannot be expected to show any responsiveness otherwise.

In this context we possess within the framework of the national ideology, which has been the ideology of the national resistance movement and which will be the ideology of the new Austrian State, at least two philosophies well suited to providing centres of spiritual attraction. I refer to the Catholic and Socialist philosophies. A large proportion of parents and adults in my country have always been organized in political parties, founded respectively on the doctrines of the Catholic faith and the teachings of Marxist social science. Now these two, widely different though they are, stand in no contradiction to the national ideology of which we spoke. Catholic or Marxist, peasants, workers or intellectuals, stand in no way outside the nation: they *are* the nation; and both their respective philosophies demand of them that they should work for the welfare of the entire productive population, however different their views may be on the hereafter. They will, of course, remain Catholic or Marxist Austrians. But we are all fully aware that, particularly during the period of our country's reconstruction and of its juvenile education, there could be nothing more dangerous for adults or for children than to permit a revival in Austria of the *Kulturkampf*, by means of which Herr Bismarck tried to divert the attention of the German population from the threat of Junker rule, which was as real to Socialists as to Catholics. When we set about reforming our educational system in Austria we shall not permit either the Vatican or pseudo-revolutionaries to carry confusion into the ranks of our people and to make a shibboleth of the question of religious tuition in schools. We shall, of course, and that is in fact already taking place, dismiss all teachers who, as a reward for their services to National Socialism, had been entrusted with the care of our youth. We shall appoint to various posts in the teaching profession, all those who were dismissed in 1938 on account of their 'notorious' opposition and hostility to National Socialism (and such men and women were found equally among Catholics and Marxists).

We shall, of course, find ourselves confronted with a very serious shortage of teachers. Until we have trained a sufficient number of fully-qualified teachers, we shall have to employ a special corps of uncertificated educational assistants to the various tasks that I have enumerated earlier on. We should be able to find them among the younger people who are reliable Austrians and democrats, who have had a certain amount of experience with their own or other people's children and who have shown an aptitude for dealing with children. They will need to possess a general education, although we may have to keep the minimum standard rather low. What will be important, however, will be to select persons who have taken an active interest in contemporary affairs, who desire to become professional teachers and are ready to acquire the necessary qualifications as they go along. We shall help them to extend their qualifications while they are actually working as assistants to the few available professional teachers by means of spare-time courses, seminars, etc. We shall also make use of temporary teachers. They should be encouraged by salary increases whenever they acquire additional qualifications.

We have ourselves, here in England, during the period of our exile, carried out a kind of model experiment and have trained a few young Austrians for the job of educational assistants. We organized courses and seminars for them and produced a certain amount of theoretical material, even some text-books. Among others, we produced one on the *Refutation of the Racial Theory*, one about Austrian Geography and History, one on Literature, and some methodological memoranda. We sincerely hope that these experiments will make a useful contribution to the solution of our problems when we get home. We have also undertaken comparative studies of the educational system that prevailed in Austria until 1934, with those of other democratic countries.

We shall have to solve still many more emergency problems in Austria. It will be some time before we are able to approach the work of educational reform on a generous scale, to resume and

rejuvenate the great Austrian educational reform, which, we were proud to know, had aroused considerable interest abroad in early years. When this time comes, we hope to be able to learn a great deal from English educationists and to be able to look forward to their intellectual and—let me add it—material support. School broadcasting, for instance, has developed remarkably in this country during the last years, and seems to us most worthy of careful study. General science tuition, too, has attained a high standard in England. Last but not least, the historic achievements of the English and other peoples will have to assume their proper place in the teaching of world history in Austria and take the place of those noisy advertisements of pseudo-achievements of the Greater German Reich which monopolized our history text-books during the period of occupation but which had already invaded them and turned them into a serious source of misinformation in the days of the First Austrian Republic. There is, also, that excellent popular science literature which this country has produced. I hope that it will be translated and will form the basis for general education of teachers and adults. The education of the children must, after all, begin with the parents and teachers. May I hope that you natives of the Penguin and Pelican Island will help us in the selection and, if possible, even in the production of a good, modern, popular science library.

Apart from the practical assistance which you may be inclined to give us, we should like you to take a general interest in the problems of Austria and of Austrian education. This rigid isolation which unfortunately still divides educationists of various countries, from which they can only break out as it were on Sundays and holidays, is largely responsible for the fact that individual nations have to pass through their own development laboriously and by making all possible mistakes which in other places have long been overcome. Just as an individual may save himself a great deal of time and energy by finding a good teacher, so, too, within certain limits nations too can profit greatly from the example and experience of others.



# Talking About Psychology . . .<sup>1</sup>

D. W. Winnicott. F.R.C.P.

Psychiatrist to the Oxfordshire Hostel Scheme,  
Director of the Child Department, Institute of Psycho-Analysis

YOUR Headmaster has invited me to speak to you on the background of psychology, its basic assumptions and discoveries. In order not to get lost in so large a subject, I must speak of the small part of it which comes my way ; or, shall I say, I must be allowed to look at the whole from my particular angle.

I shall not be able to do what I ought to do, which is to take into consideration the fact that you yourselves who are listening to me come to the subject each from your own direction. Some of you think easily in terms of scientific experiment, others are used to being taught the facts, in so far as they are known, of history or geography ; and among you there are some with strong intuitive bent, who like to approach any new subject subjectively at first, having ideas which you are unwilling to develop until you have stated them and recognized them as your own. I can't cater for all this, so I shall go at it my own way, hoping at any rate to avoid being a bull in a china shop.

I want to put before you the view that psychology simply means the study of human nature, and that it is a science, just as physics, physiology and biology are sciences. This is my view, and my life's work is based on this supposition, for I think you ought to know at the outset that I am not only a doctor but also a psycho-analyst.

Psycho-analysis is a word which has passed into common speech and, as usual when this happens, it has come to mean something different when used popularly from what it originally meant. As a matter of fact, if you were to ask a doctor just what part psycho-analysis is playing now in the general psychological field, and in the whole study of human nature, you would be unlikely to get correct information. Psycho-analysis has been recognized only recently as a serious subject. In fact, the tendency that can undoubtedly be found in medicine to-day to examine the psychological factors of every case is extremely new, and it will take a generation more before the

work that has already been done will be fully applied in ordinary medical practice. Some of you will become doctors, and a few will probably wish to practice in that part of doctoring which particularly involves the study of the mind, and then you will need, in addition to the ordinary medical training, a training in the psycho-analytic technique. As a matter of fact you can be helped by such training even if you wish to do that most difficult of all medical jobs, to be a good family general practitioner.

The first thing I want to say is that psychology makes no claim to priority in regard to the understanding of human nature, except in one respect, that is to say, in the making of this study a science. For instance, it is possible that everything that can be discovered by psycho-analysis can be shown to have been understood by Shakespeare, taking Shakespeare as a good example of someone with intuitive understanding, based, of course, on observation as well as on feeling or sympathy. Each step forward that we make in the science of psychology enables us to see more in Shakespeare's plays, just as it enables us to talk less foolishly about human nature. Talk we must and psychology as a science justifies itself, in my opinion, if it enables us to talk less foolishly.

In regard to medical treatment also, it is not suggested that no psychological treatment took place before psycho-analysis came on the field. Good doctors have always been good psychologists, in so far as they could *feel* the patient's position in his relation to external reality and also in his relation to his private inner world. But doctors, when they *talk* about human nature, say just as silly things as other people say. The fact is that intuitive understanding of human nature must often prove unreliable as a guide in the more general field of social living. It might enable a doctor to be brilliantly understanding of a patient who was a thief, but unless the psychology of delinquency is studied as a science, intuitive understanding will not prevent doctors as well as other people

from doing and saying all sorts of useless things when decisions have to be taken in a practical way, as, for instance, in a juvenile court.

As a matter of fact, the doctor's long and arduous training does nothing to qualify him in psychology, and does much to disqualify him ; it keeps him so busy from eighteen to twenty-five that he finds he is middle-aged before he has time to fool round a bit and discover himself. It takes him years of medical practice, and a struggle to find time to live his own life, before he can catch up on his fellow creatures, many of whom have lived a lot by the time they are twenty-five.

PERHAPS you are beginning to see that there is some point in making the study of human nature a science, something that can be studied by observation of facts, by the building of theory, and the testing of it, and by modification of theory according to the discovery of new facts. Can you see the one essential way in which science and intuition contrast with each other ? True intuition can reach to a whole truth in a flash (just as faulty intuition can reach to error), whereas in a science the whole truth is never reached. What is important in science is a construction of a satisfactory road towards the truth. That's why a scientific training is so important for everybody ; it enables you and me to test our own little bits of the world satisfactorily. Our feelings and our imaginings may get out of hand and may take us anywhere, this moment enabling us to dream we are able to fly and the next moment allowing us to feel infinitely unsupported, so that we fall and fall, and there is no bottom, except waking, which means a return to science, to the well-tested and welcome external reality.

By the way, have you ever thought of science in this way ! If in a subject that is being approached through the scientific method there is a gap in our knowledge we just record it as a gap in knowledge, whereas the intuitive person's gaps are unknown quantities with somewhat terrifying

<sup>1</sup> From a paper read before the Eighth Form of St. Paul's School.



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potential. The physicists say that there is an element that we have not yet discovered—no one gets in a panic ; later on the new element is found, and it fits into the scheme of things. When the new drug M and B was discovered no one knew why it acted in the way it did act, but no one suggested that its action was anything to do with magic ; the bio-chemists simply felt stimulated by the fact of their ignorance, and they gradually found out more and more, although they still don't know all they want to know about it. In psychology there are many huge gaps in our knowledge. But since psychology is a science, we don't mind when the intuitive people say of something we have discovered : 'We have always known that' ; for they don't mention at the same time all the weird theories they also knew, wrongly. The scientific approach to the phenomena of human nature enables us to be ignorant without being frightened and without, therefore, having to invent all sorts of weird theories to explain away the gaps in knowledge.

You and I started as scientists when we were very young, in fact

as soon as we were born. We were then at the mercy of our imaginings, and every real thing happening to us was welcome as depending on something external to ourselves, and therefore dependable because of being something one could get to know. Even things that made us angry, like being kept waiting when we were hungry, had a value for us. They helped us to stand the magic quality of our ideas, which at that time were very primitive because we had so little experience of real things, and so had nothing to dream about, only (one might say) feelings to feel. These magical primitive feelings can be indeed very alarming as well as wonderful, as we see from the study of insane people who have not succeeded in coming to terms with them—so one can well understand why many people develop a scientific interest in external reality to get away from the intuitive and the subjective approach to life. I suppose Western culture, on the whole, tends towards an exclusion of feelings by scientific thinking, whereas in Eastern culture the scientific method is relatively despised except in so far as it is useful in the manufacture of arma-

ments. In the best of our Western culture we enjoy a scientific method of approach to external reality—whilst at the same time we preserve in music and painting and poetry, and some of us in religion, the recognition of the importance of the approach to life through intuition, as well as the magic of primitive instinctual feeling and spontaneous instinctual expression.

**W**ELL, if we agree to all that, why not settle down to the scientific study of human nature ? Why has psychology come at the end of the sciences, following biology, which, I suppose, could be said, in one sense, to have followed physics ? (Of course, I know they co-exist to-day.)

Obviously the more closely connected a science is with life the more difficult it is for a scientific approach to seem adequate. I remember my excitement in my own schooldays when I first met Darwin's *Origin of Species*. I couldn't leave off reading it, and this got me into serious trouble because it seemed so much more interesting than prep., and I believe it was. It had more influence on



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me than all the prep. that I ought to have done and did do. At the time I didn't quite know why it was so important, but I see now that the main thing was that it showed that living things could be examined scientifically, with the corollary that gaps in knowledge and understanding need not scare me. For me this new idea meant a great lessening of tension and consequently a release of energy for work and play.

I feel sure that if I were at school now I should find the same value in the corresponding book that would put psychology on the map as a science, but I think there is no book exactly corresponding to the *Origin of Species*. No doubt the latter would be said now to contain many fallacies and mis-statements, but I think the same could even more strongly be said of any one book dealing with psychology. Freud's *Introductory Lectures* might be cited. But there have been such tremendous advances, many of them his own, since Freud wrote this pioneer work that a psychoanalyst might well hesitate before recommending any one book, except to be read along with many others,

and read with full knowledge that Freud was starting a new science. Freud's works, read in chronological order, and they are not very voluminous, give a good picture of the way his ideas developed. He not only started a new science, but he also carried it a very long way; and it is now being carried further by those who have continued to use his methods. So it is possible that the book I am heartily recommending you to read to-day has not yet been written.

Now let me say something about the difficulties inherent in the science of psychology. I shall begin by quoting what I said just now. I said that a scientific training was important because it enabled us to test our own little bit of the world satisfactorily. When it comes to psychology these words 'our own little bit of the world' mean not only the phenomena of other people's human nature but also our own. In this respect psychology is distinct from other sciences and must always remain so. With our minds we are examining the very minds we are using, and with our feelings we are examining our

feelings. It's like trying to examine a microscope under its own high power. No wonder psychology came last in the sequence of sciences. Many people hold the view that psychology can never be a science because of this difficulty, but Freud went ahead in spite of this and some of us think that he had already established psychology as a science at the beginning of this century. In *The Interpretation of Dreams* you will see how he showed that what most people regard as an insuperable barrier to psychology as a science could actually be made use of in furthering scientific investigation. He realized that if he were to claim that he could use his patients' dreams in treating them, believing in the significance of every detail recorded by the dreamer, he must show willingness and ability to examine his own dreams. Most of what Freud said about dreams was original and brilliantly constructive and has stood the test of time. *The Psycho-pathology of Everyday Life* was another book in which he started to put before the public the possibility of a science of psychology, and there was a steady stream of scientific work. I was



unaware when I was at school that these books were already written, and I doubt if I was ready for them then.

I now come to the main difficulty of psychology as a science, and it was here that Freud made his most important contribution. In no other science is there a complication corresponding to that produced in psychology by the existence of the unconscious. The word 'unconscious' can, of course, mean the sort of thing that happens when you get a crack on the head and pass out. Psychologically the word has other meanings, and it has been used for a very long time to describe unawareness. For instance, one cannot, at any one moment in time, be aware of everything that one could theoretically be aware of. In painting, an artist may reach feelings of which he was unaware before he started and which may come from so deep in his nature that he is hard put to it to acknowledge responsibility for his picture.

Freud was not daunted by the well-known fact that there are depths to our natures which we cannot easily plumb. He discovered by scientific method that there is a special variety of unconscious, the *repressed unconscious*, in which the trouble is not the depth of the thing of which the individual is unaware, but the fact that what is unconscious cannot be remembered because of its being associated with pain or some other intolerable emotion. Energy has to be all the time employed in maintaining the repression, and it can easily be seen that if there is a great deal of an individual's personality that is repressed there is relatively little energy left for direct participation in life. That is the main reason why people can get practical help from psycho-analytic treatment because, in so far as it is successful, it enables the patient to release the painful material from repression, with the consequence that the patient has all that energy which formerly was used in the service of repression for the enjoyment of life and for constructive living.

FREUD'S main contribution was the invention and development of the psycho-analytic method, which though primarily an instrument of scientific research into human nature has turned out to be, almost by chance, a method of treatment.

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Briefly described, psycho-analysis is: that the psycho-analyst prepares stable and simplified conditions in which the individual who undergoes psycho-analysis can let his mind work freely. Sooner or later he will be found to be approaching the difficult part of himself, showing in his relation to the analyst that he is wanting to re-live the episodes and types of emotional experience which for him are associated with too much pain for him to be able to reach on his own.

In the simplest possible example, a person who is being analysed is able to correct past experience or an imaginary one by reliving it in simplified conditions, in which the pain can be tolerated because of its being spread over a period of time, taken, so to speak, in small doses in specially prepared conditions. As you can well imagine, in actual practice there is seldom anything as uncomplicated as this, but the main thing can legitimately be described in this way.

You will see that an important part of the process is that the analyst and the person being analysed are working together on a problem on equal terms. This makes the psycho-analytic method applicable to the treatment of many people who would not allow themselves to be totally in the power of another individual, even for a short period, as in treatment by hypnosis, even though by hypnosis it might be more easy for a doctor

to effect removal of symptoms. Freud's invention, which he called psycho-analysis, was more important than a mere treatment, for its aim was not primarily the removal of symptoms; its aim was a scientific one: to approach a little bit of truth for the sake of truth itself. Undoubtedly one of the early good effects of the process is an indirect one due to the fact that the person being analysed begins to feel that emotional phenomena can be examined and scientifically treated, so that all the enormous gaps in his understanding of himself become just so many things not yet understood, instead of sources of anxiety and invitations for the construction of false theories and philosophies.

You will readily see that one important consequence of all this is that psycho-analysis rescues logic from the death to which it was fast sinking after a brilliant early childhood. We can see now what was wrong with logic and why it lacked social usefulness, when it should have been able to make human behaviour more calculable and so strengthen the roots of society. It quickly got as far as it could get without taking into account the unconscious to which Freud introduced us—I mean the repressed unconscious, the part of the personality of which the individual cannot become aware, and against awareness of which he must defend himself with all his power and skill.



# Aggressive Play

Frank Bodman

Acting Director, Bristol  
Child Guidance Clinic

PROBABLY the most useful definition of aggression is that it is the expression by word or act of a feeling of hostility. Aggressive play, therefore, will be that kind of play in which the child expresses his hostility in the very act of playing.

The child up to the junior stage has no facility for expressing his feelings in words. He can, after the age of 3, give an account of his experiences in a factual way, but it is very rare for him to give any account of what he felt at the time he was experiencing the particular event; it is not until the child is about 11 that he is able to discuss what feelings he experienced in a particular situation, and normally it is not before 15 that he can write an account of his feelings. Up to the age of 11 plus, then the child's main outlet for expressing his feelings is in the medium of play rather than words.

The child's feelings of hostility are naturally directed towards things—and persons: towards things in the sense that they prove obstacles to his endeavour to accomplish particular goals; towards persons in the sense that they interfere with or prevent his attaining certain objectives and satisfactions.

The persons who frustrate the child in his endeavours fall into two classes:

- (a) his elders: mother, father, nurse, guardian, teacher
- (b) his contemporaries: brothers, sisters, cousins, schoolmates, neighbours' children
- (a) The child may have hostile feelings to the mother who interrupts his play when bedtime comes, to the father who forbids him to play with his bicycle, to the nurse who will not let him play in the mud in a clean suit, to the matron who keeps him in the hostel to help with the washing up when he wants to run out to play, to the teacher who keeps him in after school because he has fooled about in class.

But his feelings for all these persons are bound to be mixed feelings, for on all of them to a greater or less degree he is dependent for protection.

His mother provides the meals,

his father earns the wages, the matron is responsible for the roof over his head, his teacher protects him from the hostility of his classmates. His hostility, therefore, is combined with his feeling of dependence on these adults—and his need for a personal relationship with them.

(b) Here the hostility is based on jealousy, or sibling rivalry as the Americans call it. The older brother bosses him around, sends him on errands when he wants to play, the younger brother takes and breaks his toys, the cousins by their good looks or good manners secure some of his parents' admiration, his schoolmates prove their superior physical strength on him and interrupt his games, the neighbours' children boast of the privileges they enjoy, such as staying out later or going to the fair his parents cannot afford for him.

Here the hostility is not so much blended with a feeling of dependence—it is not so much an individual reaction to one person as a social reaction to a group situation; an element of competitiveness is to be found in this type of hostility. The child wants equal approval from his parents for himself and his brothers and sisters; he dislikes the matron or teacher who has favourites. At the same time he wants to feel himself part of the group, to be accepted with full rights in the family circle of brothers and sisters, to be *part* of the group in the school class, to have equal rights with the group of children who play in his street in the evenings.

(a) Naked hostility to grown-ups is rarely seen after infancy. In young infants it is seen in screaming attacks or in biting. But the baby is soon aware that such hostile conduct earns disapproval from the mother, and learns to modify his aggression so that it is exhibited in modified ways. It is rare to see unadulterated aggression after infancy, but I have seen it in an idiot boy of 6 who shouted, bit and swore in the most obscene fashion at any adult who interfered with his wishes.

The toddler cannot afford to express his hostility in so open a

fashion, because he loses what he needs so much, the sense of security afforded by his mother's love and approval. So the screaming is rationed into an occasional temper tantrum, and the injuries he would like to inflict on his mother are displaced on to her possessions, which he breaks. He becomes destructive. He learns to modify this outlet, too, as he finds his destructiveness again earns his mother's disapproval, and his conflict over loving and hating his mother 'goes under ground' and reappears at a bodily level. His resistance movement sabotages the good habits of bowel and bladder control which he has been learning largely to please his mother: and so the child begins to wet his bed or to soil his clothes.

Not only does the child fear the loss of love and approval of his mother and, at a later stage, of his father, but he also imagines that if he expresses his hostility, they will return it on him. He acts as if he believed in the old law—an eye for an eye, a tooth for a tooth. Indeed, these powerful grown-ups who are so much bigger and stronger than himself could inflict much greater revenges on himself than he can ever hope to do to them. Further modifications of aggression are necessary: if he were to bite his father, the father could bite him much harder and more painfully, so his biting is displaced on to his own person—he bites his nails or clothes; he chews his handkerchief, scarf, coat lapel, or—an even more remote displacement—he begins to 'bite' his words—to stammer. He cannot afford to break or burn or deface his mother's possessions, or she may in revenge smash up his toys, his possessions, so he contents himself with 'losing' her things, her money—he steals them.

(b) Hostility to contemporaries is more easily seen unmodified. His playmates are less powerful than the grown-ups, their capacity for revenge much more limited, so that open expression of hostility is observed more easily.

From the first, biting is a common method of aggression; later the hands are used rather than the mouth—to pull hair, to push down,



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to grab and break toys; speech is used in deafening yells—later, as articulation is more fluent, bad language and obscenity is added to mere noise. But even here the fear of revenge plays its part. A child learns to attack long before it can defend itself. Parents are often puzzled to see their aggressive child crumple up when attacked. They complain that he cannot stick up for himself. But his defences crumble because, in imagination, the aggressor is considered so much more powerful; he is credited with a 'secret weapon'.

We must remember then that the child's inner world is a romantic one, peopled like a Breughel canvas (*vide* the Fall of the Rebel Angels) with a crowded population of shining angels in armour wielding swords of justice on a host of goblins, dragons and bat-like figures with yawning mouths and scaly tails.

As he grows up he is continually comparing reality and checking it with his phantasies, so that gradually he arrives at a real appreciation of the truth about his parents and his contemporaries. But if circumstances are such that they tend to confirm his phantasies—if

his parents are hostile to him, and behave as if they were bogey men and cruel demons, then his development is checked: cruel parents unfortunately exist; sadistic guardians are not unknown. What happens to the children? It appears that their own hostility cannot be expressed openly. It is too dangerous to be overtly aggressive. The retaliation called down is too overwhelming.

I had one boy of 8 who was brought to me because he never spoke in school. He was apparently mute. His father, an authoritarian figure, had very high standards for his child. He expected him to behave like a boy of 8 or 9 when he was only 2. When he first began to talk, his father slapped his face if he did not pronounce the words accurately. The father beat him severely if he wet his bed, and punished him harshly if he broke a cup or plate. This unfortunate child's life was overshadowed for years by this avenging demon. It was not safe to utter a word or to engage in any activity, so that he stood about, afraid to start any play, saying nothing. This is an extreme ex-

ample of the effects of adult hostility to the young child, but the results indicate the limitation of outlet when all expression of childish hostility is suppressed—a child who cannot communicate with others, who cannot play, who cannot learn.

Speaking very broadly, the effect of adult hostility on the child will be to limit and reduce all overt expression of aggression. The child will become timid, speak rarely, never play, make no effort at school. His symptoms will be chiefly in the bodily sphere. He will wet his bed, soil his clothes from failure to control his rectum, probably develop a stammer or a squint.

It is important to remember that to the young child (up to 8) the most important figures are the parents. In his imagination they made his world, as they made him, they are omniscient, omnipotent. When anything happens to the parents, the young child's world collapses, the pivots have disappeared. An agency which can remove his parents, or kill them, or take him away from his family, must have an unbelievable force of terrifying



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strength. In fact to many children it is inconceivable that the father or mother could be forced to leave them or to die. The child imagines that the parents will never die and fights hard against the news that a parent is dead, refusing to accept it. When he does at last believe it, it is often apparent that the child feels it as a desertion; he blames the parent for dying, for leaving him, as if the father had done it on purpose.

This is illustrated in the case of a boy of 7 whose father had been the pilot of a bomber which had crashed in a raid over Germany. He was preoccupied with the problem of why his father did not bale out and save himself, and he made up long stories of how his father was actually still alive and living in Germany. He felt it as a grievance that he had been sent to a boarding school—the home was broken up because his father had not taken the trouble to keep alive. His behaviour was difficult; he said, 'All grown-ups are bullies, so I'll be rotten to grown-ups.'

A similar mechanism was observed in Patrick, aged 10. He had an alcoholic father who beat him.

After he had been evacuated because of the air raids, he received a letter to say that his mother was dead. There seemed to be no doubt that he believed his cruel father had killed his mother (actually she had died of consumption). His behaviour in the hostel became violently aggressive, particularly to the staff. All adults were savages; on one occasion he drew a knife on one of the staff, and on another occasion made a violent attack on an adult worker and beat him up.

Yet, after 20 sessions of play therapy he proved to be a charming, friendly, responsible boy.

We have to bear in mind continually the difficulty these young children have in distinguishing between fact and fancy: their imagination is real to them. Dennis, aged 4, was brought to me because his father thought he was developing paralysis. He had a stiff arm and was afraid his finger nails would drop off. Though only 4 he had been caned on the hands at school because of noisy behaviour. Dennis over-compensated for his disgrace and disability by telling me a long story of how he killed a crocodile: and, for the first two

sessions, his play, consisting of killing toy wild animals, was accompanied by long boastful romances of his own exploits as a hunter. In the next session he played with domestic animals and killed one wild Red Indian. In the next he played with animals and boats—a large boat carried a little boat on its deck—a symbol of help and support from a big figure to a little one. In the fifth session he played once more with domestic animals. The young animals no longer kept close to their parents—and we considered him adjusted. He went back to school cheerfully, his faith in grown-ups restored.

Up to an age of 8, the child holds his parents responsible for what happens in the world around him. If death or separation occurs, the parents have allowed it to happen. They did not love him enough to keep alive for him, they did not want him enough (perhaps because he had been bad), and either left him (were called up), or sent him away (evacuation—hospitalization).

If the parent, particularly the father, fails to justify the heroic rôle assigned to him, signs of confusion appear: the child's world



is not working out to plan—there is too big a gap between reality and the child's romantic conception of the world.

Henry, 8½, and James, 10½, were brothers: Henry was unable to read, stammered, had nervous tics. James was backward at school and very forgetful. They were both boys of average intelligence.

Their father was an unfortunate man who had suffered from 'shell-shock' in the last war, and when the raids began, used to panic: as soon as the sirens went, he bolted out of the house and ran to a deep shelter some distance away, leaving his wife to follow with the boys and the babies as best they could. The father was very much ashamed of this behaviour, but day after day and night after night this rabbit-like behaviour went on. In the first big raid their home was set on fire and Henry was unable to speak the rest of that night. James used to have night terrors in which he called out to his father not to go away. In the second big raid, a second home was destroyed and for more than a year the family lived a troglodyte life in a tunnel shelter.

Henry had 16 sessions of play therapy: he made drawings of houses (his old home) and of sand-bagged shelters (his present home) and of hospitals (his mother was the shelter nurse). There were fights in the shelter and he took special care of a wounded man (? the father). The Englishmen in the fights were extraordinarily brave, taking unnecessary risks (compensation for father's cowardice). Gradually the fights emerged from inside the shelter into the open, and there his play was worked out on the water tray, with boats grouped in numbers according to his family pattern. Finally, he reconstructed a normal home after having in play extinguished a fire in a doll's house (controlling the fire in his own home). By this time he was much better, his work at school had improved and he was a monitor.

The older brother, James, made a model of a famous building which had survived all the raids (a symbol of endurance and strength). He played with model tug boats (the little ships who help to guide the big ones). This was evidently related to his desire to help his father, as in this play there was a

man who ran away. He went on to set up a model farm, and told a story of a bull that chased his father. He built a model hospital; inside was a wounded man (the father); a royal inspection took place (the king was an ideal father to replace the sick man). Then there was a session of playing raids, and the last three sessions were spent in making a model boat (his favourite symbol of the helping guide) for his little brother (he takes over the *rôle* of father himself). He is now a self-reliant enterprising boy.

Both these boys were upset by the collapse of the father and both cured themselves, the younger by reconstructing an ideal family setting, the other, more mature, by taking over some of the functions of a father himself. With confidence in a possible home and in self-direction restored, they could begin to make a successful adaptation to their normal tasks at school.

In very general terms, where the conflict centres round the relationship with the parents, expression of hostility takes a long time to show itself in play, but aggression is much more easily recognized when the conflict is based on hostility to other children, to rivalry with brothers and sisters, or jealousy of playmates.

Terence, aged 5½, was the older of two children. He was brought to the Clinic for soiling and wetting. He played with small dolls—threw them into the water where they were bitten by crocodiles: he threw a small boy doll into the water and the crocodiles ate him: he threw baby pigs to the crocodiles: a lady searched for a lost dog that had fallen into a pond (his mother looking for the baby brother he had got rid of). He bombed houses, he spoilt the other children's pictures by splashing dirty water on them, he played with toy elephants that knocked everything over and he himself knocked down other children's play. He made a fort and installed a toy bison to frighten other people away. He made a hole in a toy animal because it was 'nasty'. When frustrated he upset jugs of water, threatened to break the toys, poured water over model ships, sinking them, and poured water over the doll's house: he spat, he tried to steal the playroom toys, he shot cows, he smashed the doll's

house window, he sawed up a cupboard door, he bombed the doll's house, turned out all the furniture, and threw the furniture at the doll's house, he drowned a girl doll, he played as if he wished to revenge himself on his 'sibs', on his parents by drowning their baby, on the whole family and their house in one comprehensive flood of urine.

It is perhaps remarkable that aggressive play is rarely seen in girls, though it is common in boys. Probably this is because the boy identifies himself with the father, who in the boy's phantasy is credited with superior strength. It is also associated probably with the boy's phantasy of the father's sexual activity which is conceived as an aggressive attack on the mother: if the boy seeks a model for aggressive behaviour, he has one immediately at hand in the father.

Tony, aged 9, was referred to the Clinic because of spitefulness to his younger brother. His first play was a zoo, with the tigers carefully isolated; next session, in the sand tray, he hollowed out a cave with a jet of water—he called it a pumping station: it was defended by a man. In the next session he played with a secret dump and then more caves. A woman is shot, then a man—triangular fights took place between English, Indians, and Germans (associations showed that he was the Indian against both—the German was the male).

The next play session was devoted to a secret hangar with a secret plane (his mother was six months pregnant). Then he went back to play in the sand tray with smuggler's caves and commando raids, fighting the Japs with a 'big gun'. About the time of his mother's confinement, the play changed to launching boats, shipways and a ship in dry dock; then more commando play, blowing up hidden dumps; he wished he could be a sniper when he grew up. Commando fathers taught their commando sons to swim. It was obvious symbolism, based on his wish to be like his father, to imitate his sexual powers and to attack the pregnant mother with the hidden baby. Sex instruction was given at this point and the next play was a model oasis in the desert; no violence took place; he had accepted reality, given up the wild



phantasies of sexual aggression and his inner world was restored to peace and fruitfulness.

At a later stage, the boy's problem is the problem of self-control. He finds difficulty in managing his hostility and is preoccupied with measures of controlling it. It is difficult to persuade these older boys to play—they are afraid of being thought babyish—but when given sufficient encouragement, their play is typically the construction of an elaborate system of defences.

For example, Clive, aged 13½, was a dull boy with a mental age of 11½. He had been deserted by his father and parked by his mother on a series of relatives; he was unmanageable, sulky, resentful, grudging, he felt the whole world had rejected him and he was rejecting the whole world. He was living with an elderly grandmother in a cramped little shop and had very few outlets.

His play was chiefly the construction of sandbag defences, which

each session grew more and more elaborate. Inside the defences was a palm tree (probably a symbol of his sexual organ). Each time he started out by saying that there was going to be a battle, but he never got further than arranging a complex pattern of sandbags (he couldn't afford to release his hostility; it had to be safely enclosed). His treatment was interrupted as he and his grandmother were bombed out. This disturbed him seriously and he developed a stammer and habit spasms. I saw him four years later when he was nearly 18 and he was trying to get a commission in a Cadet Corps; he was still occupied with the problem of control, though he was displacing his desire for self-control on to an ambition to control other young boys.

To conclude:

Feelings of hostility are inevitable from infancy. In learning to dispose of this hostility and to find acceptable outlets, the child matures and becomes civilized.

The hostility may be directed towards the parents or towards other children, and as the child grows up the expression is progressively modified from open attack to difficult behaviour and bodily symptoms. Aggression against other children is more easily expressed than hostility to parents.

The parents may be imagined as acting in a hostile way if they evacuate the child or if they leave it by being called up or even by being killed.

The child may model his aggressiveness on his phantasy of the father's behaviour, particularly in a sexual rôle.

Boys express their hostility more easily than girls because of their tendency to identify themselves with their phantasy of their fathers.

In early adolescence the main problem is self-control of hostility.

I am very grateful to my colleague, Dr. Doris Heron, for her valuable records of play sessions on several of the cases.

## Notes on an Experiment in Integration

Marjorie L. Hourd

It was decided to combine in one meeting the interests of three of the School Societies: the Science Club, the Music Society and a group called the Modern Studies Group, which represents the interests of Literature, Art, History and Geography. A philosophical essay on autumn, called 'The Biology of Autumn' by Arthur Thomson, was selected as fitting for our purpose. We realized that in a first attempt at such an experiment, the staff would have to produce a framework.

We first decided the method among ourselves. Then we discussed the project with the members concerned, and they began to collect, under our guidance, illustrations and specimens. The material was gathered together in five sections to correspond to the five chapters of Thomson's essay. Five readers sat on the small platform near to the screen, the reader for each chapter taking her stand when needed beside a reading desk and lamp. Another girl sat by the gramophone.

The gramophone played the first movement of Beethoven's Pastoral Symphony, half way through which

the lights were turned off and upon the screen we threw, first, Wilson Steer's lovely but conventional picture of Autumn, then Paul Nash's 'Autumn'. Then, with the screen bare and the record finished, the first reader began.

### The method of the introduction to the first part analysed in detail

The text begins: 'The life of plants and animals—and of man himself—is rhythmic.' Here two rhythms were illustrated by a picture of a cornfield (photograph from a Sussex calendar) and a snake skin (enlargement from a Nature magazine).

'Rest alternates with work, repair with waste, and periods of hunger and self-increase are followed by periods of love and species and continuing.' (Pictures were shown of 'The Haymakers' by Millet, 'Labourer under a Tree', birds nesting and being fed, squirrels, snake with young, etc.).

'But the internal rhythms are punctuated by the external rhythms, by day and night, by months and tides, by seasons and cycles of years. Thus we think of an organism as a wave on the sea of life.' ('The Hollow of the Deep-

sea Wave off Kanagawa' by Hokusai remained on the screen throughout the passage). 'It rises, grows in strength, breaks and falls. If it be an annual, summer is an area at the crest of the wave—the limit of its growth and the period of reproduction—winter is an area in the trough; spring and autumn are the ascending and descending curves. Moreover, it must be remembered that just as the seasons are variable within great cycles of climate change, so the life of the individual is part of a still larger curve, the life of the species which also has its periods of rise and progress, of decline and fall.

'Just as it was the sun which quickened the seeds' (three illustrations from Nature books) 'and opened the flowers—and our hearts—in spring, so it is the lack of sun which is now casting a spell upon life' (empty screen) 'and makes us melancholy in the autumn. Just as the fatigue of evening and the sleep of night express an external punctuation of an internal rhythm, so it is with the decadence of autumn and the rest of winter.' (Pictures of a girl asleep and of trees in snow were shown.

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## A General Survey of the rest of the Essay

The subject of Chapter I was 'the continuance of life in spite of death'. The illustrations included leaf skeletons, series of seed dispersals and fruits (specimens, not illustrations), fungi, Watt's picture of 'Love and Death' mentioned in the text, and at the end John Nash's 'Autumn' again.

The second reader then came to the stand and read the second part describing the first shock of frost and the dying of the leaves. Specimens of autumn leaves were shown on the screen and the frost series taken from Nature books were particularly beautiful.

The subject of Chapter III was the migration of birds. Here there were Peter Scott pictures, a picture of birds on a telegraph pole, illustrations of reindeer, salmon, plover, spiders' webs and seals, all of which come into the text.

There was then a short interval with more of the symphony. This gave the epidaiscope workers a rest, and allowed the machine to cool down.

Part IV dealt with autumn as 'a time of preparation for continued life'. The illustrations were of amoebae dividing, a series of bulbs (specimens), pictures of beavers storing branches; squirrels, nuts; field mice, grain; a dormouse with

a nut; a harvest mouse and Durer's 'Squirrel'. Wilson Steer's 'Autumn' went on again to introduce the final Part V. Here the moral is pointed. 'The biologist knows, however, that those who find only pessimism in autumn, have been but partial students of the season, and he fancies that this may be true of larger things.' More illustrations were brought in for this section and the close of the Pastoral Symphony concluded the programme.

## Conclusion

The girls and staff in the audience all felt that we had experienced a thrilling hour and a half; that the experiment had been a success and that a certain unity of experience had been presented to us. The girls found the handling of such a new kind of epidaiscope technique very difficult, but they discovered as they worked it out a point of fusion in the different subjects of their curriculum. Perhaps the best comment on this experiment is given in an extract from an address by Professor A. N. Whitehead, quoted in Ogden's *Psychology and Education*:

'Our modern system with its insistence on a preliminary general education, and with its easy tolerance of the analysis of knowledge

into distinct subjects, is an un-rhythmic collection of distracting scraps. I am pleading that we shall endeavour to weave in the learner's mind a harmony of patterns, by co-ordinating the various elements of instruction into subordinate cycles each of intrinsic worth for the immediate apprehension of the pupil. We must gather our crops, each in its due season'.

In such an experiment as this we realize that both Science and Art are the materials of philosophy and both contribute equally to our understanding of the rhythm of life. And what is all this but the power of the imagination, the power, as Coleridge described it, 'to reduce multitude to unity'? Imagination is the unifying process of life itself. It is the description of what is taking place in the above experiment.

I believe that we must look for as many occasions as we can to destroy a prevalent and false idea that reality and imagination are divorced; and to break down the barriers between the subjects and the antagonisms of specialists. I believe that no subject in the curriculum, if properly taught, has less or more educative force than another. But as we have seen, language, being the medium of them all, has its own special place.

# The Government of an English 'Workshop Community'

Lois Brown

FAIRHAVEN SCHOOL, Goathland, York, grew out of a private evacuation scheme started by the parents and teachers of Highcroft Nursery School, near Hull. When my work at the Children's Workshop Community, Bilthoven, ended abruptly in November, 1939, these people asked me to join them in applying some of Kees Bocke's methods, for they already knew of his work. We encountered at first, like everybody else, many obstacles, but thanks to the active co-operation of some of the parents and a nucleus of enthusiastic and determined members of staff, the school did eventually take shape and has for the last three years been a community of about thirty children of between three and twelve, and eight to ten adults. The adults were not all teachers, though they all came into direct contact with the

children and were chosen with that end in view. Some of them had as their special responsibility cooking and catering, laundry, cleaning, and so on. The three of us who had school-room responsibility were fully qualified teachers, one with the Berne Kindergarten Diploma and the other two graduates. We had each about twelve children in our special care. The Kindergarten was called the Red Group, and children stayed there till they were six or seven: they were in the Blue Group till they were about nine, and then in the Green Group till they left for Secondary School.

It is not possible in one short article to give anything like a complete picture of Fairhaven School, so I shall confine myself to showing how the Bilthoven method of government (by common consent and not by majority vote) encour-

aged the will to co-operation of the adults concerned in the experiment, and how it was a valuable means of helping the children to grow up as independent persons and real members of the community.

## The Government of the School

As the demand for the school came originally from a group of parents, it was natural and important that they should take a share in governing it. We finally settled on a meeting once a term of Governors, who were members of the 'permanent' staff, and four particular parents. This body was responsible for the general policy of the school. Secondly the staff met as a whole at first weekly and then at less regular intervals for all important internal decisions, including, for example, several meetings in the preparation week



before the beginning of each term. Finally there was the weekly School Meeting of all the children and all available staff. At first, when there were only a few children under five, these came to the beginning of the big meeting, but later the Reds had their own little meeting and 'messengers' were sent from one to the other when necessary. At all three levels we reached our decisions by common consent and the same rules of the game applied: we could act only if we reached agreement—otherwise we had to go on as we were. Everyone had an equal right to bring subjects to the meeting and express his opinion, but it was understood that a suggestion for improvement should accompany criticism of present arrangements.

It is only at the level of the School Meeting that I shall go into detail about how it worked out, but I can report at all three levels an encouraging and growing measure of success in finding satisfactory solutions to our problems, and I should like to give one example of the solution of an urgent staff problem. It seemed that we had reached deadlock, for one section felt it was right for very good reasons to take a four-year-old boy temporarily as a pupil and the other section, for equally good reasons, felt it wrong. At more than one sitting we tried in vain to convince each other, and although happily we did not forget that we couldn't act without agreement, we were so heated in the dispute that we concentrated on and exaggerated our differences. Then one member of staff who had been less involved, quietly said 'If he came as a day-boy . . .' No objection at all. At once the name of a day-girl's mother in the village came to mind and in less than half an hour it was all arranged. It seemed so simple! Why hadn't we thought of that before? If there are people who think that government by common consent means that one 'half', the weaker, merely acquiesces, perhaps this illustration will help to show that the two 'halves' make one real whole. When there has been a dispute, as well as a problem to solve, the solution is the more striking. That is why I have chosen such an illustration. But it is not necessary, or even natural, to concentrate on the differences

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first when one is accustomed to looking for a common basis of agreement.

The School Meeting every Monday afternoon, usually made up of about twenty children (Blues and Greens) and two to six adults, has been the means of helping the children (and adults) to acquire this attitude and to learn the art of living together satisfactorily through trying to arrange their own affairs and solve their problems as they arise. The results, particularly this last year, have strengthened our confidence in the possibilities of the method. The actual machinery was very simple. One of the children, usually a boy or girl between eight and ten, would be the Leader. He would have before him the Agenda, which had been on the notice board during the week, and would have such subjects as 'Swing', 'bicycles', 'lavatory', with the name beside them of the person who wanted the matter discussed. These he would call upon in a suitable order, and after adequate discussion, he would sum up what he thought the general wish of the meeting, and the Secretary, another child, would write it down in the Minutes. Everybody, having agreed to it, was expected to keep to it. The summing up, or expressing the 'sense of the meeting' as Friends is no easy matter, but with practice 'sense of the meeting' as Friends say, and constructive help from the members of the meeting, children

have often managed to put things very neatly and accurately.

Recently there was a complaint from a girl that in individual work time some people could not get on because others wandered about and interfered with what they were doing. There was no suggestion that they should not be free to move about the room to fetch apparatus and talk to each other (provided they went right up to the person and talked as quietly as possible—an old rule) but some people were a nuisance. Several people spoke and it was generally recognized that there was need for improvement. Finally the Leader said 'Remember in individual work time this week "Is your journey really necessary?"' Not only does that show ability on the part of the Leader to do his job, but it is an example of the cheerful realization and acceptance by each child of his share of responsibility for the order of the school-room. Needless to say they did not reach perfection the following week, but there was a marked improvement.

The fact that on the whole the children have recently shown a willingness to share the common responsibility, we have found encouraging. The effort to let the children be really democratic at their own level takes a longer time and demands more of the individual child than the benevolent dictatorship of a teacher. At the beginning some children knew this—more or less consciously. They grumbled at



the waste of time taken up by the Meeting and asked why we didn't just tell them. One in particular complained that he had to say he agreed with what the staff suggested because he couldn't think of a better solution, but he didn't really agree. I think this was in connection with bows and arrows, the use of which had been restricted at the suggestion of the staff to times when the little ones had gone to bed, and then it had to be an organized game. At the meeting he had had to agree because he couldn't openly say he didn't care if he hurt the little ones, but he wasn't ready to share with us responsibility for them. We hadn't convinced him that we were trying to find a way that would be right for everyone, and he thought (perhaps with some grounds) that we were just pressing our claims (safety, law and order) as he was pressing his.

There is a big danger there. If the adults use their power of persuasion to put across one side, which is sometimes very tempting, the spirit will at once be wrong. But if they use their wider experience to seek a synthesis of the various wishes including their own, the children will respond with helpful suggestions, too, and will not be on the defensive. It needed much perseverance to get on to the right track again once the spirit was wrong and the more we interfered when those who 'hadn't really agreed' deliberately went against the arrangements, the more difficult it became. I once received a letter signed by about six children to tell me that I made things a lot worse with this interference and would I please leave it to them. The talk we had as a result of that started a much better relationship. It is a long time now since there was any grumbling about having the Meeting. The children even chose to have one on VE Day to arrange the celebrations—and a very fine expression of happy fellowship it was!

A recent example of a solution being found for an awkward problem was the question of the Summer House. Several suggestions had been tried out unsuccessfully to make it possible for the Reds, Blues and Greens to play in it at different times without upsetting each other's apparatus. This time some of the bigger ones wanted to send a messenger to the Reds to say that they were not to

play there any more. But the Summer House, in sight of the kitchen window, was an ideal place from the staff point of view for the little Reds to play after dinner when the others were resting. The bigger children could appreciate that, but yet it seemed to them the only place where the particular game in fashion with them at the moment could be housed. Then came a suggestion 'Couldn't you build a house?' The people in the game were not interested, but at once two practical boys, who had so far taken no part in the discussion because the Summer House was not a haunt of theirs, offered to build one for them. Materials and time were decided on and it was agreed that for the next week the Reds would have the Summer House to themselves, and quite a different message was sent from the one at first suggested. After tea there was a grand removal into the new premises—not without regret though they removed willingly—and though the boys did not provide a permanent house—it had to be rebuilt during the week—it was the first of a whole village of huts which for a long time was the centre of the children's imaginative games.

Democracy requires citizens for whom obedience is not enough. Freedom implies responsibility. There are of course many ways of trying to educate this sort of citizen and our experience convinces us that this is one of the ways. If the person is to be expected to be responsible for his own decisions and actions and ready to share group responsibility, he must have practice in his school days of using his judgement and taking responsibility in his own limited sphere. We have naturally not seen in such young children the wealth of initiative the Bilthoven 15-18-year-olds displayed when they set up their Youth Committee for helping Jewish Children in 1938 and advertised it on the wireless, or when the same Youth Committee during the war organized speedy practical help for Scherpenreel, a village in distress. But the way children under ten organized themselves in emergencies and sometimes rose to the occasion when staff were ill or the house was full of visitors showed promise. Because I have taken the method of government of the school as the subject for

this article, I do not wish to suggest that it was the sole, or even the most important means of educating the independent yet co-operative citizen. Where the experiment was successful, its success was due to a number of contributing causes. The active co-operation and interest of some of the parents is evident from what I have said, and everyone knows the value of that; there was also the healthy district, rich in opportunities of all kinds, with a suitable house and its friendly landlord; there was the valuable influence of mothers on the staff with their own children (not forgetting of course the extra problems involved by their presence); there was the goodwill of a team of individual members of staff, whose natural affection for particular children, wisely expressed, brought a warmth into this 'substitute' home; and there was the plan of work—an adaptation of the Bilthoven work scheme, which, though providing a definite frame inside which all the children's activities fitted whether they were manual, artistic or intellectual, so giving a sense of security, yet at the same time stimulated individual enterprise.

Now that the school has served its original purpose of providing a home and school for children who had to be away because of the war, it has been decided to close it while it is still full and flourishing and it is pleasing to know that many of the children will be able to live at home again and attend day schools.

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# Book Reviews

**Ministry of Education Pamphlet No. 1. *The Nation's Schools. Their Plan and Purport.*** (His Majesty's Stationery Office, London. 30pp. 6d.

The Ministry came out last summer with its first pamphlet on the set up of the 1944 Act, which 'cannot of itself guarantee the freshness, imagination and vigour with which the life and work of the schools should be infused. There are no neat solutions of universal application to the problems that will arise . . .' No. 2, 'A Guide to the Educational System of England and Wales', is also out; No. 3, on 'Youth's Opportunity—Future Education in County Colleges', and others will follow. But local initiative, creative genius among teachers, 'will not only determine the future growth of our educational system, but may largely shape the future course of the Nation's forward march'. More, this succinct mature and easy style of writing, incidentally, will be welcome as having dignity and popularity for, after all, only the state can see national education steadily and whole. Only the State can define its standard. Our generation, indeed, has brought to a new field the old problems of political science. Whence will initiative come—the Ministry, the local education office, or the classroom? Where will sovereignty lie—in the civil servant, the local government official, the teacher, or the parent?

Current thought is crystallizing into two schools on this. The hierarchical school of Maxwell Garnett and W. P. Alexander sees men and women in Aristotelian grades of intelligence and educational machinery in a build-up of schools managed by heads, planned by officials, and co-ordinated by the Ministry. This is the body that thinks in types—public schools, grammar schools, technical high schools, modern schools—with the education official over all, *bien entendu*. Its results are neat. Its machinery, smooth. 'There are no neat solutions . . .' The community school of men such as the late H. G. Stead makes slower progress; thinks in more realistic terms of citizenship and individual needs; sees the school as a cosmos, not as a department; and founds a more genuine democracy in a respect for the human need to live richly and with variety.

Up to a point the Ministry holds a balance. The pamphlet gives charming dignity to the *Nursery School*, which effectively debunks the clamour about breaking up the home and destroying parental dignity. It judges the size of the *Infant School* on the needs of the child for a manageable

community life. It points the way of the *Junior School* 'from the traditional methods of class-instruction in favour of individual work in acquiring particular skills, and in project activities pursued in groups'. Some day this technique and better staffing must produce a better entry to the Secondary Schools.

Wisdom also touches co-education and the boarding school. The former is preferred in 'primary and further education' but administrative dogmatism is hindered from enforcing it in Secondary Schools. The desire is that schools should be big enough to allow single-sex organization and neighbours enough to allow heads to select such common activities for girls and boys as enlightened occasion demands. The latter is envisaged as preventing journeys of undue length each day; as meeting special personal needs; as being necessary to such as sex training, and as giving town children country experience through school camps or a period in a country school. No case is made out for the parsimonious L.E.A.'s avoiding its own boarding facilities by mere acceptance of the Fleming Report.

Sixteen out of the thirty pages go to a disappointing analysis of the new Secondary Schools. There is no reference to the Public Schools as national assets or liabilities. In its general language as in its administrative technique, in its schools as in its Burnham Award, the Ministry seems to conceive secondary education as a mere lengthening of its elementary code. It makes useful generalizations; incidentally, as a whole, it fears boldness of conception and crystallizes, in their segregated types, the weaknesses

of three types of schools. 'Past experience suggests that schools with a limited and well-defined aim are the most likely to succeed in teaching and maintaining the highest standards within the particular field they serve'. Past experience insists that the limited school prevents genuine experiment, allows too little initiative and responsibility to assistant staff, discourages men who are big enough to tackle big tasks and has the enlightening virtues of the parish pump.

E. J. Hutchins

**Bruce Truscot: *Redbrick and these Vital Days.*** (Faber, 10/6).

This second book by the author of *Redbrick University* revives the interest stimulated by its predecessor and, one may add, by the author himself, who is tempted to devote a preface to the mystery of his identity, which has jogged the curiosity of many of his readers, providing some no doubt with an excuse for evading the problems presented by the mystery-man's arguments. Half the book is devoted to Redbrick in wartime, to Redbrick in relation to the future and to the region in which the college is placed. An introduction deals with plans, discussions and reports that have appeared in the interval since Bruce Truscot made his *début*. The last four chapters are specifically concerned with the Norwood, MacNair and Fleming reports as they affect universities. These are probably the most important chapters for readers of *New Era*; the two devoted to a synthesis of Public School problems and to 'some solutions' seem to a reviewer, who has no experience of Public Schools, to be the best statements he has read of the cases for and against. As a sample of good sense on one aspect of the relationship of schools in general to universities, this is worth quoting: 'The schools are full of specialist teachers because the schools want specialist teachers; and the reason they want them is that the universities are saddling them with specialization.' The effects of the war lead to some interesting meditations. 'People outside the universities do not always realize the enormous differences in tone and efficiency that exist between one school and another. The remark one sometimes hears, that X is a "better university" than Y, is quite meaningless. The only comparisons possible are between individual schools at X and Y. A first-rate professor, a devoted and hard-working staff, will take twenty years to create what a bad appointment to the Chair, when the professor retires can destroy in no more than a couple of sessions. A series of poor years as

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regards entrants will produce the same result, only more slowly. And that is what the war has done to nearly all the Arts Schools of the universities.' 'I hope, before I die', he continues, 'to see a better educated Britain, but I expect it to come, not by an increase of 300, or even 100, per cent. in the university population, but by improvements in, and extensions of, numerous types of higher college, alternative with the university, above the secondary leaving stage. Some of these might be affiliated to the universities, but most would not. Polytechnics, technological institutes of social science and international relations—these would help to make us a better educated, and a *more appropriately* educated, people than a policy of large increases in the number or the size of our universities.'

As in the previous book, Mr. Truscot still insists on 'research' as the aim and purpose of universities. Again he applies a breadth of interpretation which identifies research with all studious endeavour and again he pillories the academics who prefer the cultivation of their gardens—and even teaching!—to that of their subjects. In all this there is point, truth and courage. But it is probable that many of those academics who have begun to hope for better things since books like his appeared disagree sadly but firmly with his emphasis. The undergraduate *qua* undergraduate, or in the mass, does not seem to pre-occupy him, except when he is an Honours man. But suppose democracy will not be content to provide for the best academic types only? Since some universities produce at least as many Pass as Honours graduates, and since the prospective Honours candidate is not invariably differentiated from the beginning of his course, a vast

educational problem is being perpetually shelved behind the façade of Honours operations. To make this kind of oversight is comprehensible enough. No single person knows that melange of diversities and contradictions which characterizes the agglomeration of compartmentalized effort we call the 'Modern University'. Its most serious defect is its lack of definition; and its biggest mystery could be indicated by the query: What exactly is happening to undergraduates, not as members of teams, clubs, societies, and hostels, but *as students*?

P. Mansell Jones

**They Shall Have Music.** By  
David Barnett. (George W.  
Stewart, Inc., New York. \$1.50).

The present volume contains an extension and reaffirmation of the author's viewpoint as set forth in *Living with Music* (reviewed in *The New Era* recently). Though both books expound with evident sincerity Mr. Barnett's ideals and experience in the teaching of music, there is a very important difference between them. In *Living with Music* he gave a stimulating and valuable account of his experience over a number of years at Wellesley College and elsewhere in America. *They Shall Have Music* is an exposition of Mr. Barnett's views, based largely on the activities which the earlier volume so ably describes.

Musicians, despite popular legends to the contrary, are extremely practical people, particularly on their own ground. (No one who has had any experience in trying to arrange concert fees or to divert their pupils to other activities, however worthy, can deny this assertion!) They are also inclined to show more interest in actual experience than in any amount of theorizing. So that the author, as an adviser with an eye to a potential Utopia, starts off with a fairly heavy handicap to overcome. The effect of advice, even when solicited, is not always all one could wish; when unsolicited, the giver needs all the guile, craft and cunning he can muster if he is to succeed. Whether Mr. Barnett has overcome his self-imposed handicap in *They Shall Have Music* is a matter for the reader to decide. A personal view may be summarized by a reluctant admission of disappointment in the book under discussion, which in no way diminishes the admiration felt for the author's great work for musical education.

The reader will find much of value through a careful perusal of these pages; he may even find himself wishing that more prominence had been given to aspects of the subject which are treated by Mr. Barnett almost cursorily. For example, in

stressing once again the essentially 'communal' aspect of true musical training, he draws what will be to many a most enlightening contrast between this aspect and the point of view of the average conservatoire (p. 29). But the effect on the reader is lost because he proceeds without pause to consider in detail the question of music in primary schools.

His plea for imagination rather than 'method' in the earlier stages of teaching—and indeed throughout all musical endeavour—will find an echo of assent and approval from the majority of his readers. The suggestion that the arrival of Wagner and Debussy in primary schools will give the 'knock-out blow' to tonic sol-fa will provide stimulating material for debate. There are many suggestions on these lines with which readers will find themselves in disagreement with the author's theories.

The book contains suggestions for use in various grades of class teaching, and an appendix of music suitable for various combinations of instruments and voices.

In fairness to Mr. Barnett, two quotations are given which provide admirable illustration of what the reader will find amid a great deal of less rewarding material; 'For true learning, analysis must wait until the imagination has had a chance to cool off' (p. 32) and 'Education should take the stance opposite frustration and bring about first the reconciliation of the individual with his personality and then an abiding sense of its possibilities for achievement and satisfaction.'

None can question Mr. Barnett's Utopia, though not all will follow him by the same route. C. le F.

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**Young People in Trouble.** Sir Robert Mayer. (Gollancz. pp. 62. 2/6).

Sir Robert Mayer describes his book, *Young People in Trouble*, as 'an outline survey of the methods and machinery by which society attempts to deal with the problems of juvenile delinquency in Britain'. It does what it sets out to do, that is, it gives a *general view* of the subject, which will be useful to teachers, club leaders and others whose work requires that they should have some idea of the problems involved. Like all general surveys, it is too superficial for the true student of the subject.

There are problems which are too deep to be discussed in so slight a book, and there are aspects of the subject which some authorities consider fundamental which are hardly touched on. For example, more could have been said with advantage about the different types of approved schools, about the need for this variety and about the various kinds of training which they offer. Child Guidance Clinics are called 'the most promising invention' in the realm of juvenile delinquency, but no acknowledgement is made of the valuable work they do in giving advice and assistance to the Court *after* the child has come before it. Little is said about the 'beyond control' children, who form a large proportion of the problem children, and perhaps too little significance is given to the careful inquiries into home conditions, mental and emotional state of the child, etc., which assist the Courts in making a decision.

Yet this small book is to be welcomed. If we are to achieve the social democracy upon which we are now bent, it will be necessary for the general run of good citizens to enquire into matters which we have been too content to leave in the hands of experts, and to play a knowledgeable and active part in the devising and improving of our social institutions.

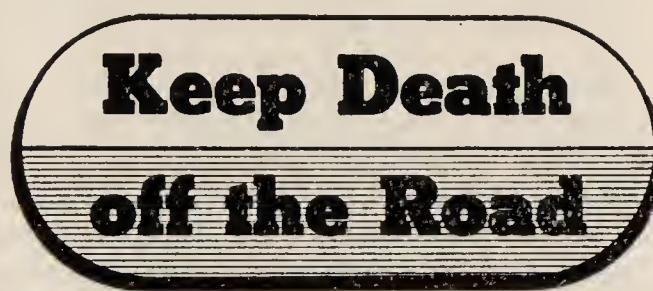
M. C.

**English City : The Story of Bristol.** Published by J. S. Fry Ltd. (Distributors, The University of London Press. School Edition 6/-).

It is a little difficult to review dispassionately a picture book about one's birthplace. I suppose that many English cities are a good background for children who are free to explore them, especially if the open countryside is still very much at their door. But few of them can have such a wealth of rivers and bridges and ferries and docks, old dwelling places, almshouses, churches, rocks and hills and springs as Bristol.

This book shows how rich and old Bristol is, and how constantly her beauty has been fed by her rivers and the commerce of her nearby Channel. But it shows too how closely the city's

story marches with England's—the hard work (in 1248, with a population of 3,000, they diverted the Avon in order to build a new bridge and extend the city wall) and fine craftsmanship of the Guild city; high adventure and the growth of commerce with the New World; the accumulation of wealth and the exploitation and degradation that accompanied this, mitigated at first by charity and then by a growing civic sense, a slow extension of civic rights, and, latterly, a determination that the city shall provide all the amenities of living to all her citizens. The destruction caused by the blitz is quickening this process, and the book shows finely how much needs to be done, and how it is likely to be tackled.



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This will be found to be an invaluable source book for the social history sections of school libraries, where it should incite many schools to compile similar records of their own local history.

M. P.

**Educating Liberally.** Hoyt Hudson. (Humphrey Milford. 12/-).

It is not easy to define the nature of a liberal education, nor, having defined it, to determine by what means such an education may be acquired. Mr. Hoyt Hudson has undertaken both of these tasks. The second part of the book, which was to have dealt with the problems of curriculum-making, is unfinished, but the first part, which discusses the philosophical basis of a liberal education, is complete, and is an excellent analysis of the liberal attitude. The author distinguishes three foes which must be combated: ignorance, muddle-headedness, and spiritual blindness, or crassness; their opposites, he affirms, are the three essential requisites for liberal education.

The section entitled 'The Human Situation' in which the author attempts to find some defined content for a liberal education, is more diffuse, less direct in its thought. Indeed, the essential question 'Is it the way in which you learn a set of subjects that matters for liberal education, or are there some definite studies with which every liberally-educated man must be familiar?' is never fully answered. In spite of these limitations, however, the book is a penetrating and stimulating one.

E. J. P.

Dr. Wilhelm Viola's book *Child Art* is out of print, but a third edition may be available at Christmas. Dr. Viola, whom so many members of the N.E.F. know as a fellow-member and contributor to Conferences, has some time free for lectures or courses on Child Art. Those interested should write to the N.E.F., or to his private address, 100 Bills Lane, Shirley, Birmingham.



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# THE NEW ERA IN HOME AND SCHOOL

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## International Education and Culture<sup>1</sup>

Kenneth Ingram

IN earlier ages the discoveries which were destined fundamentally to affect the course of history failed to be recognized at the time as being of any great significance. It is doubtful, for instance, whether the inventors of gunpowder or printing had any conception of the profound changes which would be brought about by their experiments. Yet, when we reach the era of steam-power, of electricity, of the motor car and the aeroplane and radio-transmission, it is clear that popular imagination was at once aroused and that to a far greater extent the possibilities of these new achievements were realized. Evidently there is an increasing sensitiveness on the part of society to the meaning of contemporary developments, and it is perhaps fair to claim that this is a sign of progress so far as the average level of human intelligence is concerned.

Certainly, the atomic bomb has not exploded without an instantaneous and almost universal appreciation of its grim warning. There is no inclination in any quarter to underestimate its potentialities. The old theory that war is a natural outlet for human energy, and that it is vain idealism to suppose that war can be abolished, has been silenced. We are now forced to admit that unless war is abolished civilization is doomed. We know, we need no

further arguments to be convinced, that the elimination of war is the immediate task which our generation has to undertake.

This situation has already produced, or, it would be more accurate to say, has brought to the surface, a radical division in human thought. On the one side there are those whose view is entirely pessimistic. Man is so sinful, he is so inheritedly a fallen creature, that there can be no hope of progress in this world. Any attempt to prevent his self-destruction will fail. We cannot be surprised that this attitude of despair should have gained ground. It is a reaction from the liberal optimism of the last century and has been immensely reinforced by our recent experiences. This is a disillusioned age. On the other hand, all progressivist philosophies are based on the faith that man has the capacity of self-salvation, that he can improve his nature and his conditions, and that however desperate the responsibility which now confronts him, he can win through. I am not proposing to engage in the controversy as to whether man is essentially good or evil, whether history is a record of human advance or frustration. It is sufficient for our present purpose to point out that human activity, that life itself, continues because man is impelled to break down the obstacles ahead of him, however

**Author of "Taken at the Flood," "Guide to the New Age," &c.**

formidable these may be; and that this impulse depends on the instinct that he can succeed. Whether this confidence is a delusion or is justified must be debated elsewhere. The relevant conclusion is that unless without delay we set about removing the incentives to war, unless we have the belief that this achievement is possible, the human race is dying. Life is a process of battling against the odds.

When we turn to the field of action and ask how we are to begin this task, the answer is clear. There is no disagreement among us. Peace and security are unattainable so long as the world is partitioned among separate, competitively rival states, or groups of states: world-unity is the only direction to which we can look for peace. This fact was fully realized in 1918, but the mistake which we then made was to assume that unity could be reached solely through political channels, by an organization embracing the statesmen and leading representatives of the various nations, and by pacts. We know now that the foundations have to be laid among the peoples themselves. This means positive education, fellowship in the sphere of culture and ideas. 'There is a growing realization', Hambro has written,<sup>2</sup> 'that one of the main reasons why the last peace was never really won was the lack of adequate education:

<sup>1</sup> We have asked Mr. Ingram to write this article in view of the fact that the Conference of Allied Ministers of Education, in collaboration with the United States Government, has called a meeting in London this month to draw up the Constitution of the United Nations Educational and Cultural Organization.

<sup>2</sup> *How to Win the Peace.*



school education and adult education'. Sir Alfred Zimmern has spoken in similar terms: 'The League of Nations was founded practically without intellectual preparation. The war created a vacuum into which the League seemed to fit. But the fact remains that the League entered upon its career without the benefit of the long intellectual incubation . . . through which similar large-scale changes in modern civilization passed before they issued as practical projects and political or social realities'.

There should be no need in 1945 to emphasize how powerful an influence education can be. Nazi Germany has provided us with an all-too-vivid demonstration of how rapidly youth can be perverted, and most of us are appalled by the strength of the mechanism of propaganda which science has placed in the hands of the modern state. Education, in its widest sense, has become to-day an immensely dangerous force; and, correspondingly, an immensely valuable medium. If, at this critical moment in our efforts to attain world-unity, we were to ignore the need for international co-operation in the cultural field, the pessimists would indeed be vindicated in assuming the futility of human endeavours.

It is therefore a promising sign that amid the tangle of political and economic problems with which the United Nations have to deal there is a consciousness of the urgency of the educational problem. The fact that in September, 1943, educational representatives from twenty-six nations were meeting at Harpers Ferry (U.S.A.) to draw up proposals for an international educational and cultural organization may well prove to have been an event of primary historic significance. Since then there have been several other developments. A conference of Allied Ministers of Education, in collaboration with the United States Government, has presented to the United Nations a draft-constitution for this organization, with a view to its association with the Economic and Social Council of the United Nations. A United Nations Educational and Cultural Conference is to meet shortly, in order to plan the creation of a permanent body.

What would be the responsibili-

ties and possibilities of this organization? We can classify them as either immediate or long-term duties. Among the former is the material assistance which must obviously be given to the devastated liberated countries in rebuilding their educational and cultural institutions. There is the need for a restitution of libraries, archives and art objects; for reviving musical activities; for developing a technical and professional personnel in countries which have suffered severely from the chaos of war and enemy-occupation; for helping, by offering expert advice, those engaged in rehabilitating victims of the war; for advisory aid to the authorities occupying enemy countries regarding the control of education and the regeneration of children.

Here are some of the more mundane of the long-term possibilities: An interchange on a world basis of library and archival material; a vast extension of translation facilities; study of the general question of cultural relations among nations, with a formulation of policies to be recommended to various nations; facilities for freer exchange of ideas and information between the nations; aid to countries which apply for help in developing their own cultural institutions and programme; investigations and proposals regarding the relationship of education to the maintenance of enduring peace; the production and exchange of educational films produced in various countries; study of the place of the radio in the modern world and its use in education; study of the problem of the exchange of students and teachers with a view to extending facilities and drawing up a plan for such exchange.

Each of these proposals requires careful exploration, each of them opens the door to far-reaching opportunities. But there are further possibilities. If there is real co-operation between the cultural forces in all the nations, if permanent contact is established between the intellectual, philosophical and moral leaders of the world, there might be formed an international commission of such leaders to consider the moral issues arising with the new age and to help to clarify the moral concepts on which a stable world will depend. Such a commission would not work in

isolation: if it did so, it might tend to become a quasi-celestial authority, proclaiming ideals but hopelessly out of touch with the realities of practical difficulties. What, however, is more likely to happen is that national groups will be formed to study the suggestion made by the international commission, and to send back to the commission their own criticism and counter-suggestions, reached in the light of their experience and judged in the context of their separate national cultures. The commission would thus be kept in close contact with the various national standpoints, would examine the reactions to such proposals as it had put forward, and revise its proposals in view of the reaction which they had provoked.

There are indeed vast possibilities inherent in this project. If the world leaders of intellectual, philosophical, ethical, religious thought could be brought into regular contact with one another, we can envisage almost the emergence of an 'international mind'. It might well be that such a body would prove to be the medium through which a re-expression of moral principles, an ethical charter for the new age, would emanate. Probably most of us will agree that a restatement of moral principles is what the post-war world most needs. Mankind has been passing through a series of violent convulsions, and in that upheaval many landmarks religious and moral, have been lost. It is precisely in these revolutionary moments of history that new concepts, or a new application of existing concepts, are demanded. In fact, unless they are forthcoming the modern world drifts blindly to fresh disaster. It is not enough to attempt to restore the traditional standards: they have to be reinterpreted, readjusted to the changed conditions which a revolutionary period produces. Social and economic upheaval is reflected on the plane of thought. Man's ideas, as well as his relationships, are affected by the revolutionary process.

It may be argued that no philosophy of life, no new religious or moral expression is created by a committee of experts. That is true enough: a spiritual outlook grows out of the struggle of ordinary men and women to overcome the obstructions and problems which



confront them. But it is equally true that social action can be guided and inspired by individual, far-seeing minds. If, for the first time in history, such minds can be brought together and a meeting-point of the various cultural traditions permanently established, it might prove to be an immensely important event in human development. It might become a direct incentive to the unity of world forces.

But there is a more serious criticism which can be levied against all these schemes. This is going to be an age in which centralization, the concentration of power and the evils which flow from concentration will be the cardinal danger. We see already this tendency at work in the predominating political influence of the Big Three in the Security Council of the United Nations. May not this danger be accentuated by the existence of a single international educational organization? May not these proposals encourage a planning of culture, an attempt to impose a uniformity of education, the crushing-out of individual national traditions? The danger undoubtedly exists, and the best answer to this line of criticism is that the promoters of the scheme are aware of such tendencies. They are starting out on their experiment with a deliberate intention not to allow the international organization to assume the powers of direction. It is to be much more an advisory than a planning body. It will give counsel but not orders. It will seek to be a focus of unity, an exchange of experience, but not an authority which determines a programme. Far from attempting to suppress, it will encourage the existing unofficial educational and cultural organizations in the various countries. It will offer any facilities at its disposal for the greater activity of these bodies. It aims simply at providing a meeting-ground where the various cultures can learn from each other and compare the different educational experiences and difficulties which each nation gathers and encounters.

One of the most significant features of this development is the immediate response which the project has drawn from countries so far removed from each other as, for instance, the United States of America, France, Great Britain,

China. There is a general recognition, on the part of all who have seriously examined the scheme, of the immeasurable opportunities for good which it contains. Take, for example, the effect which might be produced on the backward races. Most imperialist systems have failed to deal adequately with the illiteracy and primitive ignorance of their subject-peoples. They have not been able, they have not perhaps had any real desire, to tackle this formidable task. Missionary agencies in their lone struggle have been, for the most part too poor and too understaffed to grapple with the problem on any sufficient scale. But an international organization might develop the means of supplementing these activities so vigorously as to raise the cultural level of the whole primitive world.

Or, consider the deadlock which at the moment we seem to be approaching in the political handling of international affairs. The most dangerous feature in the post-war situation is the fact that already there are emerging in Europe two separated and mutually suspicious spheres of influence. Between the Soviet orbit and the West there exists an almost impassable frontier, a frontier which is terrible in its implications. It is doubtful whether this mutual suspicion is removable by diplomatic adjustment. The best that can be hoped from the diplomats is that by making minor concessions on both sides they may avert open conflict and delay the appalling threat of a third war. Statesmen are necessarily absorbed by immediate issues. Political conferences and agreements can do no more than alleviate the suspicion; they cannot dig down to the fundamental causes which breed the disease, nor can they perform a major surgical operation in order to remove them. But in the cultural sphere these evils can be met in a different spirit. If there could be cultural fellowship and a free exchange of educational facilities between the nations, there might develop in a generation a new relationship, a relationship no longer animated by suspicion and hostility. Such a relationship would have arisen because ordinary men and women had begun to understand, and had ceased to fear, the motives of their fellows in other lands.

A sense of world citizenship is

clearly the only cure for war. And world citizenship is not going to be created by State policies or treaties, or even by the formal organization of a body endowed with some degree of international government. World citizenship involves a new way of living. The peril of the separate competitive nationalisms of our dying civilization is not merely constitutional. Its fault has not lain simply in the existence of independent national sovereignties and of rival groups of powers. The disease goes deeper than that. It is the barrier between cultures, the comparative ignorance of ordinary people about their neighbours, which is the root of the trouble. In the last resort nationalist barriers can only be removed by the educational approach, by the free association of racial cultures, by providing for all humanity the cultural treasury of the whole world.

It is easy enough to become lyrical when envisaging these far-ranging possibilities, and it is a healthy sign that the promoters of the international education proposals are dealing essentially with immediate practical schemes and realizing that we have a long way to travel before the more ambitious opportunities can figure on the agenda. Indeed, I am not sure whether the serious failures of post-war reconstruction in the political field and the general disillusionment of the average citizen in the present situation are not more hopeful symptoms than the popular utopianism which coloured the mood of a previous generation, when the League of Nations was formed. There is at least this good omen to be noted. Despite the clash of power-politics, the divisions in Europe, the breakdown of conferences, the bewildering mass of problems which call for immediate solution, it is significant that the United Nations have found time to recognize the value and the need for the project which we have been considering. It is still more significant that these proposals should have already met with so general a response.

I believe that the significance of this outweighs the confusions and failures of the moment. I believe that it reveals a strain of sanity and strength in humanity which is vital enough to survive and prevail.



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# From a Conference Notebook

David Jordan

Goldsmiths' College,  
University of London

THE International New Education Fellowship held a Conference on the theme 'Education for Life in the International Community', at Bryanston School, Blandford, Dorset, from August 22nd to September 1st. Members came from France, Holland, Belgium, Czechoslovakia, Poland, Austria, America, and New Zealand, as well as from Britain, some of them coming to this country specially for the conference. To members who could recall the large international conferences of pre-war days this must have seemed a very small gathering, but for reasons which I give later its importance seemed to me out of proportion to the number of people attending.

## Impressions

I have been asked to write my personal impressions of the Conference, not the normal form of report which gives a list of the speakers with scrupulous particularity, but impressions from the point of view of a conference member with no official duties, obligations, or responsibilities.

In psychological discussions we talk freely of the extrovert and introvert, but often fail to take into account, when evaluating our own experience, our own contribution to what we experience. Truth is many-sided and we are far too prone to think in terms of absolutes and forget that our difference in viewpoint is more often a matter of difference in emphasis rather than of truth and error. In the complicated field of human relationships we are all narrowly selective; in every field of human experience we focus our mind and attention upon a comparatively small area and imagine that we have the whole within our grasp. We are often urged to endeavour to achieve a deeper understanding, but it is not so much that we do not understand what we perceive as that we do not perceive what there is to understand.

Our first task is therefore to widen the focus of our interest and to increase the range of our perception; in perceiving new relationships we change the pattern of our thinking, old truths have greater significance, new truths are revealed.

The main function of a Conference is not merely to disseminate information, though that is necessary; nor to create a similarity of opinion, though that may be desirable; but to increase the range within which we perceive, think and feel. Truth is to be found not in isolated facts, though they may be true, but in the relationship between facts, in the wholeness which is the ultimate reality.

We may see isolated truths extremely clearly and yet still see truth itself 'as through a glass darkly' because no significant relationship is established in our mind. Our evaluation of our experience will depend upon how far we really believe that the nature of truth is to be found in isolated facts or in meaningful wholes; upon how far we think in terms of isolated experiences or of the completeness of experience. Let us see how this works out in our view of the value of this particular conference by showing the way it might be summed up by the 'cynically objective' type of person, who possesses keen intellectual perception but little imaginative intuition or warmth of feeling.

## The Cynically Objective

Such a person's impression might read like this:

'Some 130 people stayed together in a delightful country house, formerly the residence of Lord Portland. They listened—and how well and for how long they listened—to a succession of lecturers, each with a dominant theme, a compelling idea, and a missionary fervour which failed to reckon with the boundaries of time or the limits of the human capacity for immediate assimilation. Mostly the coffee break or the dinner gong was imminent before the lecturer had exhausted his theme; when there did remain a short time for discussion this gave an opportunity to the immediately coherent rather than to the profound of thought and slow of speech. Moreover, the same voices were heard a number of times, a token of the incipient lecturer rather than of the earnest enquirer. But the food was

good, the company varied, the weather passing fair, and in such spacious surroundings it was easy to be amiably international without personal obligation.'

It is easy to pass judgments of this kind and consider that the whole truth has been told; it is equally easy to dismiss the statement as if it contained no truth at all—and both attitudes would be wrong. There is in the implied criticism a measure of truth which might well be pondered by those who organize conferences, though it is important to set it against a fuller background which includes the more positive and constructive side of this Conference.

## The Importance of Personal Relationships

What is fundamentally wrong with the previous view is that it fails to take account of the importance of personal relationships. We are perhaps in danger of thinking about causes, movements, and organizations as if they were self-generating parts of our social structure. We need to remind ourselves that they come into being as a result of personal concern and are only maintained, in any vital sense, by the enthusiasm and work of individuals. The size and complexity of the problems of reconstruction that face us tends to strip us of the feeling of personal responsibility; understanding becomes increasingly difficult, and we do not feel responsible for what we cannot understand. Our destiny seems to be controlled by vast impersonal forces, the Joint Stock Company, Trust or Combine, the legal framework of our social structure, the party machine, the loyally anonymous Civil Service, or the rapidly forming units of the United Nations Organization.

Once when you were told to love your neighbour you were at least told to love a man who had a face to look upon and a tongue to tell you what he thought about you. But now your neighbour, the man with whom you have vital dealings, is out of your sight, and it is comparatively easy to play the Pilate if you do not have to witness the subsequent crucifixion. The trend



of events, no less than the antipathies of war or of religious or political division, makes us more prone to condone cruelty either by commission or by neglect. Human personality is obscured by a convenient label, individuals cease to be individuals and become merely Jews, non-Aryans, Collaborators, Fascists, Germans, or Japs. The fact of nationality obscures the factor of personality and the sense of human responsibility for current evil is undermined. I know of no way in which it can be restored in the international field other than by the re-establishment of personal contacts and relationships. The bonds of sentiment alone cannot ensure the maintenance of peace and international co-operation, but without better personal attitudes our international machinery will function no better than before. In this sense Bryanston was itself an experiment towards 'Education for Life in the International Community'.

It is difficult to express in clear and simple terms my own feeling about the significance of this Conference: perhaps it is best expressed in the form of an analogy. I thought of it as one might think of the cloud no bigger than a man's hand which in the hour of need brought water to a thirsty land and a renewal of life to Israel.

'And he said to his servant, "Go up now, look toward the sea". And he went up and looked, and said, "There is nothing". And he said, "Go again, seven times".'

'And it came to pass at the seventh time, that he said, "Behold there ariseth a little cloud out of the sea, like a man's hand". . . . And it came to pass that the heaven was black with clouds and wind, and there was a great rain.'

We met under the shadow of the atomic bomb, rejoicing at the sudden cessation of hostilities which it had largely occasioned, yet filled with vague foreboding at the alarming prospect now opened up to mankind. We knew how little we could hope to achieve—so small a band, so short a space of time, so many problems to be faced.

Professor Mitrany<sup>1</sup> talked to us about the need for functional

organizations, operating on an international scale, to solve our economic problems and to meet the most pressing of our human needs. Such organizations, he believed, would have an educative influence on nationals of the participating countries and would be readily acceptable because the need for them was self-evident and no problems of sovereignty were involved. We knew how much was omitted from our discussions on this theme—the intricacies of international finance, currency relations, and exchange operations; the potential clash between the old individualist tradition and the new philosophy and practice of communism; the problem of distribution in a market operated and controlled by purchasing power rather than human need; the question of control of organizations operating within the established capitalist structure of industry, and so on. Our knowledge was still extremely defective, but we began to glimpse the possibilities of human co-operation on a far broader level than had yet been achieved.

### The Necessity of Freedom

There is a difference between what a lecturer assumes will happen in the minds of his audience during his lecture and what actually does happen. The lecturer projects his carefully prepared scheme upon the screen of our minds, expecting part of it to be absorbed and part reflected in the order of his formal presentation. But our minds have a volition of their own and while he is speaking we indulge in a mental jigsaw, trying to fit some of his pieces into our own pre-established patterns and throwing out some of the old, because the new make them appear shabby and outworn. Occasionally we find ourselves rejecting many of our old pieces and inserting so large a number of new ones that the whole configuration of our mental pattern is changed. In the process we experience a rare sense of mental adventure; rare because in spite of our claims to progressive thought there are few of us who are not by nature slow to change and eager to cling to the mentally familiar.

Something of this kind happened to me as I listened to Professor Emile Marcault, whose unobtrusive graciousness in private conversation gave added charm to the vigour and

clarity of his public utterance. He projected his thought like a well-winged arrow, straight to its mark. To listen to him was an intellectual delight and a spiritual experience. 'Freedom', he said, 'is not an end but a necessity if the fullness of self-mastery is to be preserved. . . . The old education instilled conditioned reflexes by forcing the culture of the past upon the child and repressing his out-going impulses. The child is not fully present when we teach him, but only when he teaches himself. What is educative is the freedom, the activity; what is not educative is teaching imposed upon the child. . . . We must not replace the tyranny of the teacher with the tyranny of group knowledge, nor must we neglect to notice the difference between the teacher and a book. One is culture alive and the other is culture dead.'

Here, I felt, was a great deal of culture very much alive. His remarks on freedom alone contained enough combustible material to blow our orthodox educational system sky-high. I hope that when his new book, *The Philosophy of the New Education*, is published we shall be favoured with an English edition. Such a marriage of realism and philosophy might provide a much-needed counterblast to the doleful prophets of the 'World Adrift'.

### The Government of Free Peoples

One of the things which interested us most was to hear about the fortunes of Holland, France and Belgium during the occupation period, and in particular Kees Boeke's account of the conduct of Dutch children and adolescents. Their courage, endurance, and understanding of the situation showed in a remarkable fashion what children are really capable of when a real life situation makes demands upon them. Here was courage without vainglory, endurance without bitterness, understanding without explanation. I contrasted with this the lack of faith in children's potentialities so often found in our own country, and the failure of many of our schools to provide the type of community life which would foster these excellent qualities by giving them scope. Dr. Kefauver stressed the same point in describing the opportunities for active participation by the pupils in some U.S.A.

<sup>1</sup> For a fuller exposition of Professor Mitrany's thought see *The New Era*, May, 1945, and his pamphlet: *A Working Peace System*, an argument for the Functional Development of International Organizations. Royal Institute of International Affairs, London, W.1. 1/6.



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schools in planning work projects, in the free discussion of community problems, in the creation of that real social awareness which can only be secured in conditions of freedom.

Of the many interesting things which Kees Boeke said during the course of the Conference I was most struck by his view that parliamentary democracy is not the final word in the government of free peoples. This, he suggested, is a quantitative and not a qualitative method. He told us how in his children's community the Quaker method of government by common consent had been successfully used. Its basis is the view that the other person's opinion is as valid as one's own and that if we cannot agree we cannot act together. Its value is that it stresses the necessity for agreement rather than the points of difference. Leadership then assumes a different form. The leader is the person who can synthesize rather than compel, he is the trustee rather than a person in whom power is vested, the spiritual aristocrat rather than the political schemer.

I remember, too, the evenings in which a group gathered round the piano in the lecture hall and sang community songs for which Kees Boeke played. The spirit of community is not finally engendered by intellectual discussion, though

that may play some part, but in the sharing of simple human experiences of this kind. Those who are too important or too inhibited to sing together may talk about the spirit of community, but it is doubtful if they can create it. There is some releasing quality about singing together, which breaks down barriers and creates a real sense of fellowship. So at Bryanston we sang—some of us.

#### Conference Pot-pourri

I have made no attempt to give a full conference report. Some of the speeches appear in this issue of *The New Era*. A full conference report is being prepared by Mr. Wyatt Rawson, and will be ready in the New Year. I have merely stressed the thoughts which the Conference stimulated and which remain with me a month after its conclusion. But I should like to mention some of the other topics which were dealt with. Mr. H. C. Dent gave us a description of the educational changes inherent in the English Education Act, an excellent example of English humour and of our capacity for emphasis by carefully constructed understatement. Dr. Kefauver described the draft constitution of the United Nations' Educational and Cultural Organization, and Mr. Wyatt Rawson added to our debt to him as Conference host by his lecture on 'The Education of Free Peoples'. Dr. Lowy spoke on 'The Psychology of Cooperation, Tolerance and Prejudice', leaving us, as he intended to do, vaguely disturbed. Mr. A. H. T. Glover outlined his work at the Sheffield School of Art on the theme, 'A World of Plenty'. Miss Clare Soper made the Conference arrangements appear to manage themselves, and we were delighted each day by the chamber music played to us by Mrs. Hilde Rawson, Suzanne and Ruth Lachmann and Mrs. Hoff. To some of us, listening together to such music was the greatest delight of all.

I have left to the end any mention of the Conference Chairman, Mr. J. A. Lauwerys, chiefly because I wished to pay a tribute to his brilliant summing up with which the Conference closed. Only those who have tried to do this kind of thing will know how difficult it is; often it is done competently, rarely does it reach this high level. This was a combination of the scientific atti-

tude of rational argument and reasoned statement, and of understanding and feeling of the human factors involved in the subjects we had discussed. It helped us to see the thread of continuity which had sometimes been obscured, and above all it made us feel 'it was good to have been here.'

The success of this or of any conference is not to be measured only in terms of the formal material of lectures but in the inspiration derived and the re-orientation of viewpoint which it assists. We were heartened by the presence of our European friends who had emerged from suffering with hope undimmed and faith unimpaired. To meet them was both a privilege and an inspiration. We all glimpsed for a short time the common hopes and aspirations of mankind and felt the universality, both of our problems and of our educational faith. Liberated Europe's delight in the freedoms of the English-speaking world made some of us the more conscious of its deficiencies; their courage inspired us, their scholarship informed us—new links were forged which will not easily be broken. In such informed friendship is the real basis of the international community.

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# The Re-organization of French Education

F. Séclet-Riou

Joint Secretary of the N.E.F.  
in France

FRANCE has long possessed a well organized system of public education. The lycée had retained from its Napoleonic origins its bourgeois tendencies; but there was a popular education, created by the Third Republic, meant for the people and very democratic both as regards its pupils and its teachers. The teachers in the primary school were almost without exception children of the people, who had chosen this mission of teaching the people.

The French primary school is the hearth and home of the democratic spirit; but we in France have always tended to undervalue our institutions. We found it natural that we should have a public education system and we failed to realize how great was the achievement of 1870. But during the Occupation we came to recognize the value of democratic education, partly through the double persecution of all branches of the teaching world by the occupying power and by Vichy. The French school appeared to the Vichy authorities as a very dangerous institution because, acting in the spirit of Montaigne and Descartes, it tried to teach all French children to think for themselves. By encouraging free criticism and a choice of opinion, it did not prepare the French people to walk with closed eyes behind a leader. Vichy saw it as its enemy, on account of the training in humanity which it gave its children.

In June, 1940, our pseudo-Government—really a delegation of the German Government—took pains to disorganize and corrupt our schools. Many of them were shut by requisition; holidays were made longer and longer; textbooks were censored and some were forbidden; even amongst the books for the youngest children certain readers and arithmetic books were banned as dangerous. History books were specially supervised, and sometimes the use of a forbidden book led to the arrest of a teacher. Alongside the growth of oppressive measures grew up the spirit of resistance. Many teachers were dismissed as anti-collaborationists.

The Vichy Government made great efforts to ban one of the

essential elements of the French school—its *lay* character. In France it appeared to us essential that the schools of a republic should be lay schools—not through an anti-religious feeling but because school attendance was obligatory, and religious teaching in school seemed therefore improper; so on Thursdays leave was given for those children to go to church whose families wanted this. This measure was undoubtedly a great factor in promoting the unity of French youth, for no schism was allowed to divide the children on the school benches, and a spirit of freedom in thought was encouraged.

Vichy tried to restore the confessional schools and to destroy the republican and democratic character of schools by a series of measures which were reflected in a multitude of Circulars. Some of the universities were closed down—there was the frightful drama of the dispersal of Strasbourg University which had moved to Clermont-Ferrand in 1939. When the occupation of the whole of France came about, university buildings were surrounded, students and professors shot in the courtyard, and there were mass deportations.

The ferocity which was put into the destruction of our schools helped us to realize better the rôle of the school in the formation of the democratic spirit—its spiritual value and its moral force. The whole of France understood better what kind of spirit the students of France represented. Cut off from the rest of the world, we had time for meditation and we learnt much from our reflections on the misery, defeat, and shame of our position. We had time to seek the cause of this state of affairs and to realize that the French school must take its share of responsibility. In 1940 there were grave moral wrongs in France and all our teachers came to say that our educational system must shoulder its share of responsibility for these. They did not, of course, hold the teachers responsible for the defeat, but they did realize that in all our education there must be some weakness which must be sought out, found, and repaired. Since Fascism could find some root in the country of liberty, and

since such a country could think of itself even for a time as a victim and since in an essentially republican country the republic could be overthrown, there must be some weakness in its education. From the beginning of the war we had tolerated our elected deputies' renunciation of their powers and had acquiesced in government by decree. We asked ourselves how honest Frenchmen could have been dazzled by Pétain's past prestige sufficiently to renounce their judgment, critical powers, and farsightedness and to follow a road that could lead only to dishonour, slavery, and the destruction of all that makes life worth living.

In that enforced retreat, all sincere educationists who clung to the ideal of a redeemed France dreamed of reforming our education upon a basis from which this catastrophe in the spiritual order *could not* repeat itself. During a long period teachers thought much. They sought out their errors, made plans—and perhaps dreams—for giving France a popular education worthy of a great democratic country. The projects of reform worked out in occupied France ran on roughly the same lines as those worked out in Algiers, more or less in isolation from the people of France. It is interesting and comforting to think that the *great* ideas planned by the Resistance and in Algiers were identical. This indicates that French teachers have understood what was lacking and what is needed.

Soon after the Liberation some of our thinkers came home from deportation, and in October, 1944, a Commission was set up to plan in great detail the reform of the French schools. Professor Langevin was appointed President of that Commission to the joy of all progressive educationists. Professor Piéron and Professor Wallon were appointed Vice-Presidents, and so it comes about that the tendencies of the Reform are the tendencies of the new education. Professor Langevin called together representatives of primary, secondary, technical and higher education and chose for his Commission a great number of teachers who were in favour of the new education.



## The Present Educational Scene

At present there are several categories of schools in France. There is the nursery school for children from 2 to 6 years old, very advanced pedagogically, almost all of them being already new education schools. Then there is the primary school from 6 to 14 which caters for the vast majority of the children of France. At 14 children can leave school and take up apprenticeships or start working, or they can continue to the higher primary school which is the door into the teachers' training college.

The primary school is the true school of the people. Alongside it are the secondary establishments, the lycées and colleges, all of which have classes open to younger children, so that if the parents can afford it, children can do at the lycée the lessons that others are doing at the primary school. The lycée proper begins at 10 years and from 10 to 16 or 17 its pupils work for matriculation, after passing which they can begin to specialize. Alongside the lycée and college there are the technical schools leading on to professional training in technical institutes.

The first fault to be found with this is that it is founded on *class*. The existence of the lycée in a democratic country means that all children do not receive the same education. The teachers of the lycées are paid by the State but the pupils pay fees, and pupils in the primary schools do not. Some children are debarred from the lycées either because the fees are too high or because the education there lasts for four years longer than that in the primary school and does not really qualify its pupils to earn a living. The cost and duration of secondary education means, therefore, that it is reserved to the children of the bourgeoisie. It is true that there are scholarships to remedy this, but they are not good enough to enable children of really poor families to avail themselves of secondary education.

2. The second fault is that French education has been housed in three separate buildings with no passage between. It is exceedingly difficult for the primary school child to get to the lycée. It is still more difficult for a child in the technical school to get back to the lycée. The fact that some very clever primary school children do

get to the lycée merely proves the rule; whereas, however poor in intellectual gifts, the child of the bourgeois can go a long way if he spends long enough at it. For he may and sometimes does matriculate in his early twenties. Whereas the child of the people leaves school at 14, at the very moment when he can begin to benefit from intellectual teaching. And the children of the people are, after all, the mass out of which France is built.

## Aspects of the Reform

1. *The substitution of education for instruction.* French education has often been reproached with being too academic, for being more pre-occupied in instructing than in educating, for seeking mainly to implant 'useful' notions in children's minds. We have been wrong to dissociate instruction from education. We have allowed ourselves to believe too easily that when the teacher has inculcated a certain number of ideas and notions he has done his job and that education should be done by the family. We have tended to forget that the child is a whole and that we cannot act on his intelligence without acting also on his will, his character, and his personality. The French school must be reformed so that it fosters the development of children and does not merely instruct them.

2. *We must establish at school notions of justice and equality.* Since each child is a personality and unique, there can be no absolute equality between children, but we are working in a sphere of justice and equality if we give all children a possibility of developing to the highest degree all the best of their aptitudes. By doing justice to the child at school we are enabled to discover that indispensable *élite*, and this is good for the individual and good for the social group.

3. *The education of the adolescent.* The adolescent must receive an education which will help his growth as a person and a citizen, and which therefore must be subtle enough to meet *all* needs, even those of the late developing child. Some children's vocation reveals itself late, yet these children too must be enabled to find what they need at school.

## The Reform So Far

The work of replanning education is not yet finished even on paper, but this is the point we have reached

so far: we have planned that education should no longer take place in three vertical houses, but in a huge horizontal house:

(i) 2-7, the nursery school. This is planned as the activity school which will give full play to the child's use of his senses, observation, curiosity. Great care will be taken of his bodily needs so as to lay the foundation of a good physical development. The nursery school, as already mentioned, was already very progressive and by extending its duration to seven years and by using it deliberately for parent education, we can make these schools a particularly important factor, both educationally and socially.

(ii) The primary school, from 7-11, to which it is suggested that *all* children should go.

(iii) At 11, all children are to go to a secondary school until they are 18.

The years from 11 to 15 are to be used as four years of observation and orientation. The principal rôle of the teacher will be to observe the child, to get to know him well, and therefore be in a position to help him orientate himself. The years 15-18 are to be considered as 'determinant'. This is the period at which the child begins to do more specialized work and to discover himself in a diversity of occupations: practical, manual, professional. The child who is gifted for abstract thought will begin to specialize in the classics or modern studies or technical education according to his individual bent.

(iv) Many children will end their education at 18, but the more gifted will continue; we therefore need a third stage in the schools from 18 to 20 which will prepare children for the university. During these years they will learn to work individually; they will learn *method* so that when they take their place in a suitable university faculty or specialized school they will be able to profit fully from their studies there.

It will be seen that this proposed plan is very different from the old and very much more democratic.

## Teacher Training

Teacher training is to be made compulsory. Hitherto teachers in lycées have not been trained. Teachers will all read in the same university faculty, whether they are



to teach in secondary or primary schools. Beyond this there will be one year's professional training in psychology and pedagogy, and the method they will learn will be the activity method of the new education.

The new education is not yet victorious in the schools of France, but we have gained a foothold in

official educational circles and during the five years of occupation we have all learnt the habit of fighting for what we want. In this constructive type of new education a dynamic ardour is being shown, for we feel that in the schools of France we can win the battle for liberty and for the spirit of humanity.

## French Students under the Occupation

Marie-Anne Carroi

**D**URING the Occupation (each university in France was cut off from the others and had to live on its own, and so this note is mainly concerned with what happened in the University and the Lycées of Paris. It can be assumed, however, that what happened in Paris was repeated in all the other universities.

Resistance in the universities and lycées began as soon as the Germans entered France. For a short time the schools were closed down during the early weeks of confusion in June, 1940, but as soon as possible they were re-opened. In my own school the first lesson was devoted to the reading of a passage about Joan of Arc and a poem to liberty by Victor Hugo. It was not necessary to comment as all the children understood. If proof of this were needed, it was supplied by some twenty-five letters received from parents on the following day.

The Germans had forbidden any sort of demonstration on November 11th, 1940. Nevertheless, 50,000 students assembled near the Champs Elysées and walked slowly up to the Arc de Triomphe. The Nazis were taken by surprise. They did not know what to do, but finally did the only thing of which they were capable—they rushed their cars and tanks into the crowd of young people and opened up with machine-guns. The youths walked on singing the Marseillaise, some falling by the wayside, but this sublime folly was the first great act in the drama of the resistance. As a result, the University of Paris was closed by the Nazis and was not allowed to re-open until January, 1941.

In my sixth form the class in philosophy studied German philosophy of the nineteenth century, particularly Hegel and Nietzsche. I was careful to read to them passages from Rauschnig's 'Hitler

Told Me'. French history teachers had no textbooks, but at no period were French children better taught the history of their own country and of Europe.

The young people at the university and at the lycées took an active part in the running of the underground press. They also helped to make false identity cards, false ration cards, and to distribute arms to men of the Resistance. Many of them aided Allied airmen who were forced to land in France. All this work was undertaken consciously, at the risk of great danger to themselves.

The early days of the Liberation were an unforgettable experience. I was in Touraine, where the Germans fought on until mid-September. Opposed to them were a group of young people, mainly students, who had to arm themselves by capturing arms from the Germans. The Germans were amazed and terrified by these young men, and to us who saw their heroism it was as if the defeat of June, 1940, had been avenged.

The consequences of the Occupation on all young people are, of course, extremely serious. While no doubt they have learned to use initiative, to be heroic, and to consider life as a great adventure, and to love their fellow-men, it is also only too true that they have been living in an atmosphere where lies, deceit, and fraud have been considered as natural. Also many of them are undernourished in body and somewhat unstable and often excitable, losing their tempers or dissolving into tears at very small provocation. The physical health of the young people is at a low ebb and it will take all our energy to rebuild the bodies and minds of these young people who are the heirs of the tradition of Descartes, Montaigne, Voltaire and Rousseau and Pasteur.

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# Notes from Holland

EDUCATION in Holland has always been very thorough and rather formal. There are no boarding schools. Except for the Roman Catholic schools there is co-education throughout the Dutch system. There are no specific fees, but people pay according to their taxes. There are State and municipal schools and many private schools. The private schools (Calvinist and Roman Catholic) are State supported—one-third are Roman Catholic. There are many nursery schools—Froebel and Montessori. Elementary school children attend for eight years, or they pass on after six years to senior elementary, then to training colleges, technical or secondary schools.

After the elementary stage, French, German, and English are learnt. There are three types of post-elementary schools: the gymnasium with the classical languages in which six languages are learnt, the *Hochburgerschule* which leads on to the technical high school and prepares for scientific subjects, and the lyceum which combines both of these types. Sports are held out of school. So are dramatic societies, etc., sometimes helped by teachers and sometimes not.

During the war we were able to hold few meetings and had no journals. Within each small community, feeling did not seem to be very different from what it was before the war, though in the country as a whole, nationalism has grown.

Teacher-groups used to meet for discussion secretly. The group to which I belonged discussed numerous questions, including the following: a new time-table less overloaded academically; the need to educate less for individuality and more for social living (should there not be much more group work done in the classrooms?); the usefulness of Latin and Greek—some teachers felt that if science, mathematics and physics were learnt in a historical manner this would form a sound basis for the modern curriculum.

Our present Minister of Education is preparing to reorganize Dutch schools. There will be fewer lesson periods—there are now 33 periods a week of 50 minutes each and homework as well. Physical culture and

music will be given a bigger place. All children will learn English in the seventh and eighth grades of the elementary school, and the English language will be the first language throughout. The assembly hall (*Aula* in Dutch) will play a bigger part in the school and there will be more camping. Compulsory Latin for university entrance is also in question. Science will be learnt historically, and experiments will be made in getting a group of children—say four or five—to work as a team.

So the Netherlands are planning major educational reforms parallel to those legislated for in the Butler Act. Mr. Bolkestein, who has had long teaching experience in various types of Dutch schools and who has also personal knowledge of educational developments in the United States and Great Britain, is in charge of the drafting of this reform, which he is doing in consultation with representative teachers and with the Council of Re-education.

## The Influence of the War, Occupation, Liberation

In Holland we have been so isolated from each other during the past five years that it is very difficult of any one person to have a general idea of what has been going on. The influence of war, occupation and liberation has been very varied, and one may say that a great deal of it has been negative and a great deal of it positive. The curve of these war years shows high and low points as does a seismograph at the time of earthquake. Yet, like the seismograph, life will probably steady and resume something like its original position.

I do not know enough to make a cut and dried list of the positive gains. I am not one of those people who say that war brings out the best in man. But war does evoke great courage—even in quite small children. It was wonderful to see how very young children have insight into what is going on. They sense the occasions about which silence is essential, and they manage then to act as though they were in a play. We had four Jewish children in the children's community at

Bilthoven who had to be given new names and new dates of birth. This meant, of course, celebrating each child's birthday on an unfamiliar day. And it was curious to see the angry concentration with which one little boy quelled his sister's suggestion that the day of his real birthday was the day to celebrate. These children have been forced into a very early maturity and there may be a positive gain in this necessity. If we can live through experiences in the right way they do enrich us.

The occupation may be divided into three periods; during the first life went on very much as usual. The Germans took pains to prove to us that they had come to help and that there would be no interference with our Netherlands way of life. The second period was marked by the persecution of the Jews, and there was a general revulsion of feeling against these anti-Jewish measures, which the occupying power tried to suppress by introducing harsher measures against the Dutch. The third period began in the early autumn of 1944 with the railway strike, Allied bombing, increased hunger and cold, and increased cruelty. Many of the children couldn't get to school. The black market reached its highest and was a terrific danger to the children.

The 'Cultural reconstruction of the people' held recently a congress under the title 'Youth in Agony', during which they pointed out the great increase in juvenile crime. The statistical figures on this are misleading because the police are no longer able to cope with the problem and this seems to indicate, quite incorrectly, that juvenile crime is no longer on the increase.

During these years all normal values have gone. Children used to be taught ideals of good and bad based roughly on the Ten Commandments or on the Christian ethics. Now they have been taught to lie 'with a steel face' and people are ashamed to admit they cannot lie as well as others can. One of my girls, a particularly good draughtsman, was engaged for years on forging signatures to identity cards, food cards, and papers of all sorts. She married



and had a baby who died. I am sure she herself remained an honest person throughout, but the strain was too great for her and she lost her reason.

We adults can perhaps turn back the page and re-become honest—but not the children. How can we give children a compass that really points to the North? Many of us grown-up people have lost our sense of direction and do not know what is good and what is bad. Children need adults whom they can trust and the greatest danger is that whilst we ourselves are still perplexed we may pretend to the children that we know what is right. Let us instead admit that we do not know and tell them that we are seeking *with them* to be guided by a wiser guide.

It is impossible to overstate the heroism of the children, especially that of the older girls in saving the lives of their families. Girls of between 13-18 went right across Holland on bicycles without tyres to fetch food. They would go 100 to 150 miles and back with more than 100 lb. on the back of their bicycles. Those who have not been ruined physically by such effort must have gained in strength and endurance.

The Jewish children have had to travel a special road of sorrow—none of us can know what it means for a child to live month after month under the floorboards in the dark, as thousands of Jewish children were obliged to do. We had two children at Bilthoven who had spent six years in a Nazi concentration camp—one a girl of seven who only knew life in a camp. Through individual work they gradually found their way back into ordinary living.

At Bilthoven we have had great freedom and have been able to work on, though the Nazis took our buildings in 1944 and the Canadians are still in them. The school has been working in sixteen different houses and the teachers were 'under', and finally almost all of them had to be hidden. It is wonderful what the children have been able to do under such circumstances. Their strength, courage and cheerfulness have cheered us all on.

I am very much against propaganda for children—it is easy to influence people and even easier to influence children. I have therefore

been very chary of suggestive methods. We have never said anything to them to make them hate the Germans. We concentrated on the beautiful things that Art can give us and did much dramatic work. Our lives have been enriched more than I can say by Shakespeare. We acted *The Midsummer Night's Dream*, *Twelfth Night*, and finally *Hamlet*—the last in spite of my feeling that it was not really a play that children could act. This earnest entry into Shakespeare's art gave us all a wonderful antidote to what was going on about us. We also sing a lot. For the last three years at Easter we have been giving Bach's St. Matthew Passion music. Even this last year, when we were underfed, we gave the Passion music at all churches in the town, Orthodox, Protestant, Unitarian, Roman Catholic. The churches were packed; the men teachers and older boys could not be deterred from singing although they might well have been rounded up and deported as a result.

This absorption in music and drama was not incidental. It helped us spiritually, not only in keeping up our courage, but because it became in some respects our home. If the spirit is right one can stand so much more, and I feel that it was right to ask the help of the great masters amid so much that dragged down the human spirit and oppressed us. We went on with our pre-war camping in term time—a ticklish business when 150 children had to be moved in motors at 4 a.m. But it helped the children that we did not give this up.

#### Children of Quislings

Some of these children came to ask if they might join the children's community because they were being teased in the schools where they were. One had been a member of the Hitler Youth and came from Hilversum. He was afraid at first of our children's attitude, but the children treated him as one of themselves and he changed and became entirely one of our group.

There are 180,000 quislings imprisoned in Holland, and this means that thousands of children have been left homeless. Some of these have been brought together by the authorities—some 500 of

them in one camp where the Bilthoven way of life has been deliberately adopted. The authorities in Holland are very wishful to re-educate these children in the right way so that much of the harm which has been done to them may be undone.

[These notes have been compiled from the contributions of the Dutch delegates: Mr. L. C. Buurveld, Netherlands Association of Secondary School Teachers; Mr. Kees Boeke, President of the N.E.F. Holland; Miss (Dr.) A. J. Portengrs and Dr. D. J. E. Schrek, both of the Association of Teachers in Secondary Classical Schools—Ed.]



## Teach children **KERB DRILL**

*See that they always do it  
and set a good example  
by doing it yourself.*



1. At the kerb **HALT**
2. **EYES RIGHT**
3. **EYES LEFT**
4. **EYES RIGHT AGAIN**  
*then if the road is clear*
5. **QUICK MARCH**

*Don't rush  
Cross in an orderly manner*



# Belgium under the Occupation and After

Irène Simon

I WANT to try to give you some idea of the spirit which helped Belgium during the five years of war, and of the atmosphere of occupied Belgium. With confused emotions in 1940 we wondered what our part really was. We seemed to be a toy in the play of the Great Powers and this gave rise to bewilderment. I am not, of course, defending those who chose the wrong road; but we must try to understand and I think it was logical for the nation to submit when the world as a whole seemed to be submitting. And yet, we felt through all the years that Great Britain could not be beaten.

The attitude of the whole population in 1940 was very mixed. Until June, 1941, there was no definite resistance, but all eyes were opened when Germany directly attacked Russia. If the Germans acted at first as 'gentlemen', this ended when the war in the East began. They arrested all who were known to be opposed to their policy, that is to say, anyone belonging to any political or ideological party opposed to Fascism. Unity was created among the Belgians by this German persecution of men for their ideas and for nothing else. (This is important because ideas were seen by the Germans themselves to be of such importance.) The chief anti-Fascist leaders were of course arrested and the work of the resistance movements began and ran on very similar lines to those all over Western Europe.

What is the position now? The brotherly feeling caused by a common suffering still exists, but divisions among the people exist also, caused partly by the material conditions which the Germans created and which made it possible for some to live without too much annoyance while others were reft of everything. There are divisions between those who have suffered most and those who have continued to live almost normally. There is a certain opposition between the town and country people. The townsmen felt no resentment against the small peasants, for they realized that they could not do much. But the big farmers were not always generous—indeed, it would have required super-human

generosity to refuse the high prices they were offered for their produce. Resentment therefore persists against the rich peasants who sold so dearly and the rich bourgeoisie who bought so dearly. Unless we know these facts we cannot understand the complications they produce. The reconstruction of industry and the whole of Belgium's home and foreign policy, depends on the resolution of these problems.

The winter of 1940-41 was one of the hardest because Belgium had not yet found a way of supplying essential foods for her citizens. The majority of her population had always lived largely on bread and potatoes because these were the cheapest foods, and in 1940 there were hardly any potatoes. The problem was solved largely by the help of the Flemish peasants and by imports from Germany. Our food situation is now good.

The effects of malnutrition have gone very deep and it is still impossible to assess them. Enquiries so far have been made among children under 12, and in the towns it is estimated that 50 per cent. of the child population is under-fed and on the way to tuberculosis. But the worse effects will probably be found among the young people who were about twelve in 1940. Deprived of milk, greens and meat, they managed to live; but children of fifteen and sixteen can listen in school for only about fifteen minutes at a time. Then their faces go blank. They are not dreaming, but their minds are void.

People are undoubtedly irritable and the children are more nervous and unstable than is normal. They are not aggressive, but the slightest thing makes them cry; they look for support and ask you to cheer them up and give them things. One feels in them a certain doubt as to whether it is worth while to go on living.

We have all been much impressed by the deep enthusiasms and high feelings of the teachers and children in France. I have not the same picture to give of Belgium. I cannot explain why, but the Belgians met the Occupation, not with enthusiasm, but with silence. Be-

cause we were helpless about our material conditions, I think that we felt very deeply that our inner life must not be attacked. We were determined to protect it throughout the tyranny and I can testify that it throve.

Silence was maintained even by quite young children. We only learnt this May or June, when the prisoners began to return, that the mother of a girl of eleven had been in a concentration camp in Germany. One would have expected her to want sympathy, to want to talk of her mother and sometimes of her despair; but when we asked her why she had not told us of her mother's absence she said: 'We never talked about it. What's the use. We knew at home, of course, that she had gone, but we didn't talk about it even there'.

When the Nazis introduced a special mark for the Jews these measures did not much affect our children, because in schools we covered the 'Stars of Judah' with aprons or pinafores. No distinctions were made and the other children were not induced to distinguish. In school we never sang the National Anthem and never made demonstrations, but the children did not doubt our attitude. Most teachers tried to keep political questions out of court. We felt very strongly that it is wrong to do propaganda to children or to try to impress them with an ideology before they are able to judge for themselves. Yet despite the lack of propaganda they understood each other implicitly, because of the general attitude of the teachers.

Our life of silence led to meditation and to a new appreciation of the finer values which endure. We felt the passionate appeal of love, of mutual understanding, the simple values. Patriotism has nothing to do with the teaching of children. We taught, not resistance but understanding. Some of our children's fathers went to work in Germany, at first 'freely'. Some of the children would come and tell us: 'So-and-so's father has gone to Germany. He must be bad'. But we always tried to answer: 'Judge not—he and his family may be so hungry that he can't resist'. This attitude does not imply assent,



but it makes for understanding. I remember one little girl whose mother took to signing up her home-work. I asked her why her father hadn't done so, as he was supposed to do. She said at first he wasn't at home, but a little later she told us he was away fighting on the Eastern front, and added: 'I don't like to say this, because the other children won't like me'. We explained to her that it wasn't our business to judge her father and that anyhow she was a child and had every right to be with us.

Somehow the schools, at any rate in my part of Belgium, expressed their national spirit not so much in the struggle against repression, as in the things that stone walls and iron bars cannot destroy. We felt growing in us a clearer understanding of the things of the spirit and we opposed this to all the poison that press and radio tried to instil in our minds.

The black market led to a great loss of moral sense among both adults and children, and to a loss of the things that are really worth living for. We did our very best to preserve the children from that oppression of the spirit which to us is the real meaning of Fascism—

the success of brute force over the spirit of man.

Perhaps we were able to adopt this attitude partly because to us our defeat was not a matter of shame. We were not ashamed, because our defeat seemed to us inevitable. A small nation is never proud of its victories nor ashamed of its defeats—indeed, we could accept our own defeat more easily than that of our great neighbour.

I have been asked whether the food problem was not so pressing that we could think of nothing else. It is true that we talked a great deal about food, but I don't think that meant an increase of materialism. Indeed, many of us realized for the first time how simple life could be, how few things are essential, and that luxury is not necessary for a happy life. By laying stress on the spiritual life we did become very conscious of our intellectual starvation because we were cut off and weak. We could only receive things which we knew beforehand were poison, and therefore we discovered that meditation and thought is not enough and that an exchange of ideas is needed. Liberation meant, above all, contact with others again.

That is one reason why we are so grateful to the N.E.F. for this chance to share discussion about education and other things.

You may think I have described to you the life of a few people only or of the older generation in Belgium, but this is not so. Besides the activities of the Resistance, there was very widely spread this inner resistance. Children reading, for example, the scene between Shylock and Antonio would cry at their desks because they felt that they would never be able to achieve such understanding of the human heart. But we gained courage from such reading, not by way of action, but by admitting we too were suffering and were too helpless to act. In this way we preserved our faith in life through love. Life is worth living and must not depend on outward circumstances. Life is rich in spite of circumstances. We felt in school again and again that, though we were taking no active part, we were working for something which deserved to be worked for, and we felt that the things which we had been able to keep alive in our schools are the things which will make for one-ness in the world of tomorrow.

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# The Education of Free Peoples

W. T. R. Rawson

Master at Bryanston School  
Blandford, Dorset

THE educational problem before us is clear. A world, materially interdependent, remains politically and emotionally anarchic, its peoples bounded in outlook by a jealous particularism that sees no way out of the international *impasse* save in imposing the will of one or more nations by force or threat of force. A vicious circle of fears and hatreds, leading only to violence. How are we to break it?

Three separate lines of approach are possible: the political, with its emphasis upon the establishment of functional international organizations and upon democratic practices in schools; the psychological, with its analysis of the causes of prejudice and intolerance; and the religious with its attempt to see the world as a whole—*sub specie aeternitatis*—and to enable men to secure a harmonious adjustment to it. The most striking result of our discussions at the New Education Fellowship Conference was that these three lines of approach seemed to be converging. Each appears to lead to the affirmation of the same fundamental principles, to demand a particular kind of training in home and school, and to have as goal a similar way of life.

Let us consider each of these points separately. It is undoubtedly better to **Principles** count heads than to break them, but we no longer believe that the demands of democracy are satisfied when the majority gets its way. Modern political thinkers have therefore sought the basis of democracy in an extension of Rousseau's idea of it as an identification of our will with the common will, by which he meant the will which seeks the good of all. No one has put this more trenchantly than Professor Laski in his *Grammar of Politics* (p. 262): 'What I search for is not a centre of active willing in which I myself am lost, but a centre, to the will of which I can myself contribute the thing that is distinctively myself.' This belief in the need for each individual to participate in the formulation of the common will, together with the recognition of the unique value of each personal

contribution to society, is an element common to democracy and to all religions with any claim to universality. There is a further and deeper element which I believe they share—a common moral attitude to aggression and the overcoming of aggression. In this their views agree with the findings of modern psychology.

But first a word about two aspects of religion. There is a lower aspect concerned with creeds and moral codes, and there is a higher one, made up of insights and attitudes. The devout who still cling mainly to the lower aspect often declare that we have forgotten the creeds and moral codes of our fathers and hence have gone astray. If they are Christians or Jews they advocate returning to the Ten Commandments. But however excellent such precepts may be, they are predominantly negative. And are we ready to say that those who forged and stole to supply members of the Resistance with passports or food—often at peril of their lives—did wrong? Surely we need to deepen our conception of morality if we are not to involve the younger generation in moral confusions, liable only to weaken their moral fibre. Theft and duplicity are terrible habits to acquire, but moral habits and moral codes are an insufficient guide in such times as these. We must turn to the insights of the great mystics of all the churches and say with St. Augustine, '*Ama et fac quod vis*'—'Love and do what thou wilt.' This alone is the path to right living.

'Love your enemies' is no mere idealistic and other-worldly command, but a demand of our own nature, without which our own life and the life of society are subject to frustration and ill-health. We all have enemies, those whom we dislike and distrust and who feel the same towards us. Unless we are able to understand these enemies of ours, see into the confusions of their souls and realize how like we are to one another, we shall never achieve an inner nor an outer harmony. For we can never hope to do away with these feelings of hatred, but must seek to counter-

balance them by an insight into the likeness of all men to one another. As Laotze, the Chinese sage, has put it: 'Return love for great hatred. Otherwise, when a great hatred is reconciled, some of it will surely remain'.

The wise democrat says much the same. As Professor Laski has put it: 'The spiritual life of Europe belongs not to Cæsar and Napoleon, but to Christ. . . . It is that truth we have to learn, if we are to survive. We overcome hate by love, and evil by good. . . . For hate . . . leads us to develop in ourselves the character we condemn in others.'

If love and tolerance are our agreed principles, how shall we convey them to the **Education** children and the peoples we wish to educate? Here analytical psychology comes to our aid, for it has shown that we all begin with both love and hatred and that the moral process is the effort to subordinate the one to the other. The infant starts with an ambivalent attitude. He loves his mother as the source of all security and joy; at the same time he hates her when she refuses to satisfy all his demands and limits his freedom. Very early conscience emerges as a fear of our own hatred, which, as the infant apprehends, may lead to the destruction of the very person we love. We have thus a natural fear and hatred of the destructive force of hate.

What, then, is the rôle of education? Its purpose is to strengthen all the constructive forces in the child, and to prevent the destructive ones, and the feelings of despairing guilt which they cause in the unconscious, from taking possession of him. This can be done by giving him an ever-present sense that he is loved and wanted. What every child needs—what, indeed, we all need—is the certainty that those nearest us will never abandon us nor give up loving us under any circumstances. This demand for personal love and acceptance is at root a part of the quest for moral security and everything else in education is subordinate to it. The world to-day holds innumerable outcasts who have neither love nor



recognition from society, and who, like one small evacuee, feel themselves to be 'nobody's nothing'.

The outcast, faced with rejection by the community, often sees no way of renewed acceptance except by acquiring power over those who have cast him out. He hopes thus to 'get back at' life. Hence arises that desperate and pathological demand for power of which we have had so much experience to-day. How are we to prevent such mental conditions arising? Clearly there are many economic steps—the elimination of persistent unemployment and its degradations, the provision of a minimum income and a decent home. But these are not enough. Lewis Mumford has written in his latest book: 'There is no poverty worse than that of being excluded by ignorance, by insensibility, from the symbols of our culture'. The rise of Nazism owes much to exclusions of this kind. It is essential for the health of nations that all children be given equal access to their nation's heritage of thought and feeling.

A further means of lessening the craving for power lies in the arts. It is a grave mistake to consider

education in music, in drama, or in the arts and crafts, as chiefly important as a part of education for leisure. Its real value is that it gives an outlet for the emotions, in which they may legitimately express themselves and claim social recognition. For just as the denial of a cultural education leads to an increase in the demand for power, so increased opportunities for artistic self-expression can abate it.

As the child grows up, recognition, social and personal, remains the guiding principle of a sane education. The right to freedom of thought and feeling is itself only a right because without such freedom we cannot be ourselves or learn from experience, deepening thereby our knowledge and emotional sympathy. To recognize this right to freedom is but to recognize the unique value of every individual reaction to life. But freedom is a means, not an end.

And what, then, is the end? The great poet of democracy, Walt Whitman, has phrased it:

'All parts away for the progress of souls;  
all religion, all solid things, arts,  
governments—

all that was or is apparent upon this globe or any globe—  
falls into niches and corners  
before the procession of souls  
along the grand roads of the  
universe.'

There remains something to add to this attempted synthesis between the democratic, psychological and religious points of view. We have been feeling our way towards a practical and felt recognition of the unity of mankind. If mankind were in fact not one, we should be pursuing a chimera. But I believe that science before the end of this century will have demonstrated by a rigorous examination of the facts of the mental life (from telepathy up to the heights of the mystic way) that men's minds not only affect each other indirectly through the material world, but also directly by immediate impact. It will be shown that we feel with others, because there is a universal in all of us, and in the depths we are really one. When that day arrives we shall have found the theoretic solution to our problem, and our faith will have become sight, our hope a proved conviction.

Our older boys and girls will, ere long, constitute

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# Notes on the Basis for International Education

Professor J. E. Marcault

Formerly of Montpellier  
and Pisa Universities

WE are just coming out of a horrible past, and we are more keenly aware than we have ever been of the task that awaits us as educationists in the future now opening before us. For the first time in human history the state of war has affected, overtly or covertly, mankind as a whole, and reconstruction must be attempted on the plane of mankind. Education has necessarily a leading part to play in that reconstruction, and our problem here is of international magnitude.

On what basis shall we found an education that is to help all men to full manhood and to a consciousness of human unity? Religions claim that they educate man to the experience of the universal; but that universal is beyond the world and is expressed in varying and often conflicting symbols; and each asserts an exclusive right of accession to the transcendent. Philosophies raise the same claim. But history shows religions and philosophies to be *part* of the evolutionary stream: how then can they direct it as a whole?

Clearly only a knowledge of evolution can avail; and it is because the sciences of man have reached such knowledge in our time that we can contemplate, with some hope of success, the education of the evolving, of that which creates social forms and transcends them.

Now evolution, in whatever sphere we consider it, is compounded of two factors: heredity, the transfer of past to present, and variation, which, describing it in finalistic terms, I will call the incoming of future into present. These two factors have to be considered in education. Traditional schools served the hereditary factor alone; they set out to hand on to the child the culture of the past stored in the adult generation: they did not provide for variation; they left the future to take care of itself; and it has done so, in spite of repressions, because the dynamic is stronger than the static, progress stronger than stagnation.

But cannot the variation factor, the creative, the inventive, be cared for as well? It has become a banality to say that the future

is in the young whilst the past is in the old. Modern psychologists see the variation factor in that central function—which ascends from level to level of the mental structure, integrating the acquisitions of each in turn and transcending them—the centre of experience and growth, the power for free use and creativeness, for originality and genius, the individual self. Now, whereas all methods of teaching concern themselves with the hereditary factor, education has to do with variation.

Human variation belongs to the individual. Social philosophers notwithstanding, no advance is ever made in any line of human progress except by individual invention. Even in group work, each individual mind thinks out his own contribution, and there must be one mind to think out the synthesis first. However humble or anonymous, original creation is the work of one original creator. Human evolution proceeds through socialized individual experiences, and it is to the education of this experiencing, creative self that the methods of active freedom are addressed.

Nor need we fear the reproach of favouring individualism. The interdependence of men in society also depends upon the self's activity and value; society is the interlocked organization of individual feelings, thoughts and actions; it preserves and transmits from generation to generation the acquisitions of human evolution. We know that man's specifically *human* evolution is not recorded in physiological change; there is no location in the brain for our achievements: science, ethics, religion, philosophy; it is in social forms—language, books, works of art, techniques, institutions—that social heredity preserves them. But variation is individual; progress is achieved because the individual transcends the social group. Discovery belongs to each, expression makes it common to all. Hence the need for individual education so consistently advocated by the New Education Fellowship. If the school, educating each child to its autonomy and creativeness, is also a normal society of children with active

relationships, no fear of individualism need be entertained.

This central function of conscious autonomy in which variation inheres has been the object of scientific study for fifty years. Man is no longer viewed as a bundle of faculties, but as a hierarchy of functions in subordination from lowest to highest, all subordinate in their turn, even in their unconscious state, to the central one, the self. Once the central function has gone awry, all the other functions run into disorder.

Serious functional diseases of the heart, for example, are found in people who, forsaking rational guidance of their life, persistently live in their emotions. If you ask patients whose heart rhythm is disturbed by emotional excesses to do a simple arithmetical sum, some of them will fear that you suspect mental derangement and this will increase their trouble. But those who fall in with the request and focus their attention on doing the sum, consenting to live for the moment at the mental level, are restored to functional normality, as cardiograph records prove.

Again, the speed of the nerve influx along the optic nerve is increased or reduced if the subject of experiment believes that the distilled water dropped into his eye is a drug increasing or reducing sensitiveness in the retina.

Now more than half of the known diseases are functional troubles which originate in defects in our moral or mental technique. Psychological methods of therapy alone can cure people of functional abnormality.

But it is clear that if the self can to a very great extent maintain order in the unconscious functions of the body, it exerts a far greater control over the psychological functions. Not all mental diseases are due to a lesion of the brain; those with which psychiatrists have to deal are diseases of the self's autonomy; and in this case the cure lies in restoring the affective and mental functions to the authority of the self.

Where does this lead educationists? If we want the self of the child to exercise its normal mastery over his mental and organic life,



the necessary condition is freedom. Psychoanalysis has shown that most mental disturbances have their source in the repression of the child's expanding self by social, i.e. family and school, tyranny in early years. Freedom is a necessity, the condition of normal growth. In some social circles freedom is thought of as an end; but freedom can never be an end. So far as science has gone, freedom is the condition in which fulness of development and the establishment of self-mastery can be obtained. So long as the new education proclaims freedom as the necessary foundation, it is basing itself on scientific truth.

Earlier teachers aimed at setting up habits, i.e. conditioned reflexes, in the child from outside; they did not see the self. Yet the self, which is the real human being, is the all-important factor in man's living processes. The main error of teaching is that as knowledge is forced upon the child's mind, his normally outgoing activity is repressed. Compelled by fear of sanctions to lend his attention, he represses the fullest and richest part of his interest. The child is not wholly present when we teach; he is fully present when he teaches himself. That which is educative in the new school is the active freedom given to the child.

Let us be careful, however, not to substitute the tyranny of books for that of the teacher. The teacher is knowledge alive; the book is knowledge dead. The part of the teacher in the new school is to be increased, not diminished. He must renounce the vain effort to make the child think adultly, but he must know the child well enough to make of himself the perfect child at the child's mental age; so that from the co-operation between the growing child and the accomplished adult 'child', the experience of interested learning is acquired, and true knowledge results. Thus will the heredity of culture be assimilated, not only learned about, by each new generation, and the habit of free experience in the creative self will render variation, humble or great according to capacity, possible for all.

The two functions of the teacher, that concerning heredity (teaching) and that concerning variation (education), are complementary and indispensable: but the greater of the two is the function concerned

with variation; and its duty to the child and to society can only be achieved by inspiration.

A glance at the psychological law which presides over human progress makes this clear. I call it the Law of Brotherhood, and it can be formulated thus: no man can reach a level of function as yet unattained by him, except within the experience of another who normally lives at that level. Because he, the elder brother, expresses himself permanently there, those who, tending to that level of experience, enter into contact with him, feel it quickened to life within themselves. They sense its imminent stir; they aspire to it; it inspires them; and they too come to live permanently where he, the elder brother, has lived before them.

This is the law of all education. Education is not the giving of information, but inspiration to growth; it is not what the teachers teach that educates, but what they are. We can be taught about the teacher's experience of knowing, but we have to be 'inspired' to reach that experience ourselves. Freedom of experience and inspiration to experience, such is the dual condition for functional maturation in the child, which the school should provide; and no amount of training can be a substitute for it. Society provides it haphazardly, mixed with disciplines and traumas. The school should provide it healthy and pure, and this requires knowledge and love of the child in the teacher, active methods of free experiencing for the child.

Education on the international plane cannot be conceived of as founded on religion; for religions are many, and a common minimum is uninspiring. Neither can it be based on social doctrine or philosophy, for the same reason. Science alone is universal. In discovering the laws of growth in the individual man, and of social progress generally, science provides the basis for universal education. It has found out the evolving human in all men; it views humanity no longer as a mass of 'denominational' atoms, whether social or religious; but as a space-time continuum of human growth. It is not concerned with making German, Italian, British or American citizens; nor Christians, Hindus, Buddhists or Moslems; nor socialists, communists or monarchists; but with making each

man on earth increasingly conscious of that which, being human, is universal. For is not the consciousness of each man potentially capable of universal knowledge, love and power? Have not the greatest of men brought to realization some aspect of that universality? Do we not call them great for that very reason? This education to individual growth and social variation possesses its own ethics and its own 'mystique', for its transcendence is the future of human growth and its end and salvation the community of the universal in all men.

[Professor Marcault himself very kindly sent us these notes from his Lectures.—Ed.]

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# Notes on Co-operation, Tolerance and Prejudice

Samuel Löwy, M.D.

(Prague)

Author of *Man and His Fellow Men*, etc.

IT may seem surprising and even cynical to start a discussion on education for the promotion of international thinking and feeling by asking whether the education of youth on international lines is advisable. It would be an irreparable loss if ideas of love, justice and international feeling were no longer put before children by their teachers; and yet I am not sure that it is justifiable to start education on international lines too young. For we may devise a scheme of education which will enounce great principles and truths to everybody; yet everybody will not be equally receptive to them. For not all personality types are equally apt for training in certain directions.

The acceptance of moral values depends to a very large extent on the degree of energy a man possesses, on his own inner drive for success. The less pushing and kinder type of adolescent will easily believe that there is no innate brutality or injustice in the world, because in such a world he would have a better chance; but I am very much afraid that by teaching him in this way you may increase his deficiency. The weaker always accept morality, but by their very nature they have not much power to influence events.

EVERY human being has an innate interest in his kind. Two prams meet and the babies smile at one another—a baby will even smile at its reflection in the mirror, thinking it to be another child. It is this elementary social sense that makes children forget their quarrels so quickly in order to re-establish social living. Grown-ups possess a social sense but in them it is modified by various factors—fear, suspicion and competitiveness—and these are modified again by a measure of tolerance.

The defective social sense of the adult may be well seen in his unjustly selective sympathy. Men on the whole feel sympathy for the sick and suffering, even if they happen to be enemies. For illness and death threaten all of us, and

an important element in sympathy, is that we should be able to identify ourselves with the sufferer because we may share his fate. Millions suffer from emotional starvation, social poverty and the lack of prestige, and a man whose circumstances are fairly well managed will feel no sympathy for such deprivations. Justice and sympathy are not unchallenged elements within the mental structure. There is much sympathy and much desire for justice and loving kindness abroad in the world; yet unconsciously people despise the weak. This attitude has its reasons. It is not inborn but is a reactive character trait acquired under the pressure of social experience. We see powerlessness giving rise to suffering and most of us dread suffering. So we project this dread upon those who are visibly weak. For it is efficiency, power and strength that are admired in a competitive society.

I do not myself believe that the ethical appeal to kindness or the religious call to goodness are capable of insuring *further* social progress. If it were possible to attain co-operation and tolerance by these means, more would have been attained by now. To my mind there is only one way which promises further progress to human society and that is the use of fraternal disapproval consciously as a social force. We are dependent on others for our food, housing, the protection of our physical life and for our mental life—we have a craving to exchange ideas and a need for the Arts. The human being dreads above all things social disapproval. This is the main-spring of his morality. Inhumane behaviour, legislation, and politics would gradually decrease if people in positions of influence such as doctors, lawyers, teachers and journalists lost influence and livelihood through a display of anti-human attitudes. If such a loss of prestige and livelihood were the rule, people would gradually acquire more humane attitudes. If by legislation and deliberate fostering of public opinion, co-operation and tolerance were made prerequisites

for the holding of responsible positions there would be an increase in general happiness.

TOLERANCE is not merely a negative attitude; it is a function which social living calls into use. And, like other functions, in one man it may be excellent, in another average, in another weak. Men in whom the function of tolerance is weak live under constant strain; they are not quite stable emotionally; they may even be 'mad'.

We cannot explain intolerance without reference to the unconscious. The unconscious of a person is different from his conscious personality, different from what he believes himself to be. In every person's unconscious there is a great amount of sexuality and aggression and he must needs be able to tolerate much within himself. People cannot act satisfactorily and tolerantly if they cannot bear processes in their own unconsciousness. People who have a decreased tolerance of themselves become irritable and lack tolerance for others. The most important source of intolerance is therefore intolerance of one's own unconscious. But if overt intolerance were made ridiculous the transition from self-intolerance to intolerance of others might not so easily develop.

The more reasonable the moral code of a society, the more healthy that society will be. If a man need not dread discovery of his natural tendencies he tolerates himself and therefore others better. For example, since we have now come to accept the fact that almost everyone masturbates, we have greatly diminished adolescent guilt over masturbation. If we knew more about ourselves, if we could make up our minds that certain emotions are inevitable and do exist, we might be less intolerant. For example, no child, unless a passive idiot, fails to hate his parents upon occasion. Many people can acknowledge this hatred, but many can never do so and therefore never cease to think of themselves as criminals. Why not tolerate these



things which are inevitable and universal?

SOCIETY is to some extent cemented by prejudice—take for example prejudice against the major crimes. But we also see prejudice against specific races, political groups, scientific groups. People tend to belong to organized prejudices, according to which other people are considered inferior in social morals, culture or development. There is no need to point out that such prejudices are unjustified.

By their prejudices, men betray their own difficulties—they betray the fact that they suffer from an exceptional strain on their moral processes. In every unconscious there is immorality enough to cause a moral struggle; prejudiced people are people whose moral process functions badly. Their inner volcanic objection to morality is felt as an inner enemy; but being unconscious it is projected on to an outsider. The prejudiced person projects his mental conflicts on to a scapegoat. He does not want to be disabused, because his prejudice meets an unconscious need and gives him some peace of mind.

EARLY education on broad-minded lines can be a powerful corrective to prejudice. Projection is not the only method of easing a strained moral process. If a child is brought up to put the devil on to others, if he is a member of a family which habitually blames someone else when things go wrong, he will grow up accustomed to ready projection. In an unprejudiced milieu the whole process of projection would not take place so easily. Society is largely responsible for prejudice and only through a changed structure of society can we prevent it. Few of us at present mind being prejudiced, but if prejudice were made an offence by social legislation it might diminish. If prejudice were discouraged, our mental conflicts might take another course.

If we, as a society, could diminish prejudice, fighting energy would be released for the abolition of real social transgressions, such as the spread of venereal disease and the exploitation of other men.

[This article is an abstract of three long papers read by Dr. Löwy to the conference. His ideas have therefore been intolerably compressed, and he has not himself revised the abstract.—ED.]

## EDUCATION FOR LIFE IN THE INTERNATIONAL COMMUNITY

Programme—International N.E.F. Conference,  
Bryanston, Blandford, England—August, 1945.

(The essential parts of the programme are reproduced here for the benefit of N.E.F. Secretaries who may wish to plan a conference on the same theme.)

### 2nd Day.—MAJOR SOCIAL CHANGES AFFECTING POST-WAR EDUCATION.

- 10 a.m. Professor David Mitrany (School of Economics and Politics, Princeton, U.S.A.).  
5 p.m. Discussion Groups.  
8 p.m. Professor David Mitrany.

### 3rd Day.

- 10 a.m. to 4 p.m. Excursion.  
5 p.m. Professor D. Mitrany (with reports from Discussion Groups).

### 4th Day.—DEMOCRACY AND THE EDUCATION OF FREE PEOPLES.

- 10 a.m. Mr. Kees Boeke (President, N.E.F., in the Netherlands; founder of International Children's Community, Bilthoven).  
Mr. H. C. Dent.  
5 p.m. Discussion with Mr. Boeke, Mr. Dent and Dr. Kefauver.  
8 p.m. Dr. Grayson N. Kefauver (formerly Dean, School of Education, Stanford University, U.S.A.).

### 5th Day.—INTERNATIONAL CO-OPERATION IN THE DEVELOPMENT OF EDUCATION FOR THE WORLD COMMUNITY.

- 10 a.m. Dr. Grayson N. Kefauver (United States delegate to the Conference of Allied Ministers of Education).  
8 p.m. Professor Emile Marcault (The Education of Tomorrow) (formerly of Montpellier and Pisa Universities).

### 6th Day.—THE PSYCHOLOGY OF CO-OPERATION, TOLERANCE AND PREJUDICE.

- 10 a.m. Dr. Samuel Lowy (Prague) (author: 'Man and His Fellow-men').  
5 p.m. Discussion Groups.  
8 p.m. Dr. Samuel Lowy.

### 7th Day.

- 5 p.m. Dr. Samuel Lowy (with reports from Study Groups).

### 8th Day.—Mr. WYATT T. R. RAWSON (Bryanston School).

- 10 a.m. (Democracy and the Education of Free Peoples).  
8 p.m. CLASSROOM ACTIVITIES IN INTERNATIONAL EDUCATION.  
Mr. A. H. T. Glover ('The World of Plenty' project in world relationships).

### 9th Day.

- 10 a.m. Mr. Kees Boeke and Mr. A. H. T. Glover (on above theme).  
5 p.m. Discussion with Mr. Boeke and Mr. Glover.

### 10th Day.

- 10 a.m. Summing Up by Mr. J. A. Lauwerys (Deputy-Chairman, N.E.F., and London University Institute of Education).

In addition to the above programme, which covers the theme of the Conference, special meetings were held at which the members from the liberated countries spoke on their own countries.

**France.**—Mme Séclet-Riou (Joint Secretary of the French N.E.F.); Mlle Carroi (Inspectress of Schools); Mme Giroux (Inspectress of Schools); Professor Emile Marcault.

**Holland.**—Miss A. J. Portengen (Assoc. of Teachers in Secondary Classical Schools); Mr. L. C. Buurveld (President, Netherlands Assoc. of Secondary School Teachers); Dr. D. J. E. Schrek (Assoc. of Teachers in Secondary Classical Schools); Mr. Kees Boeke (President, Association for Reconstruction in Education, i.e. the N.E.F.).

**Belgium.**—Mlle I. Simon; Professor Hegmans (Ghent University).

**Czecho-Slovakia.**—M. B. Hohaus; M. Krupecka.



# Democracy and the Education of Free Peoples<sup>1</sup>

Grayson N. Kefauver

Formerly Dean, School of Education  
Stanford University, U.S.

EVERY society must give thought to the education of its people, because its very nature is determined by the skills, knowledge and loyalties of its people. One of the best ways of getting to know a people is therefore to get to know its teachers and its educational system.

The general public in the U.S.A. is keenly interested in public education. We have undertaken to educate all our people—a tremendous task. In 1939 we had twenty-six million pupils in full-time education under more than a million teachers. Furthermore, some of our communities have more pupils in adult classes than in the schools for children and youth.

One of the most sacred rights in a democratic society is the right of children to the best possible education, and to healthy living conditions in which they can grow up without remediable physical defects. In order to ensure this, the teachers themselves must be dynamic citizens. It is reassuring to know that teachers in the U.S. are some of them elected to city councils and take a public part in the running of their cities. This may have its dangers, but it certainly has its rewards. School administration is held responsible for putting into practice the democratic principles which the schools are expected to teach. This being so, it is only just that teachers should have their part in the shaping of their local educational policy. The proper rôle of the administrator is not in deciding things for the school. It is his job to bring together all interested parties and help them to reach a decision which he, in the light of his specialized knowledge, is able to accept.

Just as American teachers are accustomed to take their share of civic responsibility, so they are expected to transmit a sense of civic responsibility to their pupils. Teaching in the social field has its difficulties because teachers have social convictions of their own. We are against propaganda in the school; therefore if all the teachers in a faculty belonged to one political party, I should count

that unfortunate. Of course no good teacher will try deliberately to turn out pupils of his own political persuasion. And yet, in spite of his judicial-mindedness and impartiality, he cannot avoid entirely giving a leaning in the direction of his own convictions. A person who is intolerant of views other than his own has no place in school, because it is his duty to form the power of independent judgment in his pupils. Yet if the whole faculty is set in one direction, it takes a very courageous student to hold an opposite view.

One thing that has particularly helped the development of social consciousness in the U.S. is the establishment of the community school, the association of all groups in the same school. Where you have banker's son, mechanic's son, servant's son, farmer's son in the same school, anyone of these may be elected president of the student body, and this leads to the democratizing of our social groups. It also places on the school the obligation to make its programme flexible and varied enough for students of different types, abilities and interests: not the provision of some one pattern of education, but a provision such that every individual child may be helped to find experiences that will cause him to grow in a desirable way. The school should recognize the purposes, aspirations, feelings, and tensions of the individual rather than have a set pattern of behaviour and attempt to force all pupils to fit that pattern.

Perhaps a brief indication of the kind of social approach undertaken by certain individual American schools may show best our attitude to democratic education. The Fieldstone School, New York, undertook a study of democracy itself, in order to discover what the American tradition really is. They asked themselves: What is the American tradition as regards political democracy, economic democracy, social democracy, individual co-operation, tolerance, progress or opposition towards reform?

At Eugene, Oregon, they made a study of 'Democracy in Action'. They asked themselves: Is our

school democratic? and organized themselves democratically for the solution of school problems—problems of behaviour as well as of government.

At Des Moines, Iowa, they studied 'Democracy and its Competitors'.

At the George School, Pennsylvania, they made an interesting study of democratic living within their own school which aimed at development of full, free, well-rounded personalities; clear thinking, sympathy, a scientific attitude and the application of these to the development of relationships between teachers and pupils.

A report was put before the whole student body and then before the staff, who put their proposed amendments before the student body. The document was finally passed on to the trustees for official adoption as the policy of the school, and so came to set the dominant overtone of the school itself.

At Ann Arbor the superintendent of schools and his associates proposed the theme: 'That democracy must expect and appreciate change'. And that 'the best introduction to controversial questions can be made in the secondary school classroom'. Some of the ways by which this can be—are:

(i) Activities involved in the teaching itself: students help to decide what social problems shall be studied, help to carry out the active programme and to evaluate it after its completion. Furthermore the school can aim to supplement the life of individual students, *e.g.* finding out their reading interests and proposing books as a source of knowledge and enlightenment.

(ii) Students can do things within the school itself, *e.g.* classes in horticulture can deal with the planning of the school garden, etc.

(iii) Students can carry their interest into the adult community, criticizing the local authority's planning. One school saw to it that there was no rioting on Hallowe'en; another in California helped to provide their town with a swimming pool. They can also study local problems, *e.g.* at a high school in New York a biology teacher in a class of mixed racial groups studied racial differences in

<sup>1</sup> [These notes from Dr. Kefauver's address have not been revised by him.—Ed.]



such a way that the young people became inoculated against false rumours. They passed on to their parents the lesson that the popularly accepted bases for racial differences do not in fact exist.

(iv) One of the most troublesome questions in school is how to deal with historical issues. If the fundamental orientation of the school programme is towards studying real problems of this generation it will be found that the study of historical material *in application*, with due respect for sources and validity and with a determination not to fall under the spell of propaganda, will be the best approach to what has always been considered a controversial subject.

And the reason for all these activities? It lies in part in the fact that a disposition to act can only be developed through action, and that one of the most serious threats to democracy is that millions of people are disposed to sit back and do nothing.

[These notes from Dr. Kefauver's address have not been revised by him.—ED.]

## Summing Up

Joseph A. Lauwerys

THE accounts presented to the New Education Fellowship Conference by the delegates from France, Belgium and the Netherlands are most moving. I wish it had been possible, in addition, to hear something of what has been going on in the unhappy East of Europe. Then, indeed, would we have been shocked by the tales of the slaughter of school children and teachers, by the systematic degradation and persecution of all who stood by European civilization, by the complete devastation of school systems and the deliberate breaking up of homes. It is well for us to remember that the Eastern European nations have suffered even more than the 'favoured' ones of the West whose place in the Nazi Empire was to be higher. The Nazis intended to set up a hierarchic empire in which the nations would play the rôle allotted to them in the light of a fantastic racial theory. Had they won the military fight, had they succeeded in harnessing atomic energy in time, the whole world would have been at the mercy of perverted, unadjusted, unhappy,

As a practical illustration of the theme of the conference, Mr. A. H. T. Glover gave an account of an investigation entitled 'The World of Plenty' which was carried out by the pupils of the Sheffield Junior School of Art.

This investigation was carried out by some 70 boys and girls of ages 11 to 14 years. The time-table was that of a normal school for such children, except that one day a week during one term was devoted to the investigation. At the beginning, a considerable amount of time was spent in discussing with the children what type of knowledge they needed to become good citizens. After three meetings it was agreed that the knowledge should be of the peoples of the world and their common needs, that is food, clothing, shelter, education, transport and law, health and leisure. The children selected the group to which they wanted to belong, each group being related to one of the common needs. The

food group, for example, studied food production and distribution throughout the world, letters being written to firms for specimens. The final graphical illustrations were carried out only after discussion with the whole group.

It soon became clear that it was possible to meet the needs of all the people of the world if the resources of the world were properly developed. It was also clear that the giants of poverty, ignorance, disease and war prevented the realization of this ideal. Further, it was recognized that a standard of values about human beings would have to motivate the knowledge required to solve these problems. The project showed the problems that would confront young people in their lifetime, and those who took part were made aware of their responsibilities as world citizens.

["World of Plenty"—a pamphlet on this project obtainable from "New Era" Office, price 1/2, post free.]

**Reader in Education, Institute of Education, University of London,  
and Director of the Commission of Enquiry of the Conference of  
Allied Ministers of Education**

sadistic madmen. It was a narrow escape, and we dare not run such a risk again.

What moved me most in the contributions from our friends from liberated Europe was not the expression of an aroused national loyalty nor even their accounts of an heroic and devoted resistance which ignored all danger. It was the mass refusal to think that force could or should be the arbiter of destiny. In the underground movements we saw that free men can trust one another and accept rigorous discipline willingly, and that they can do more and give more than can the robots of a despotic and arbitrary slave-state.

Of course, the spirit of nationalism is everywhere stronger than it was. That is true of England, too, where the challenge and danger of 1940 called forth united defiance. But note that, in spite of all that happened, there was a strong undercurrent of realization over here that the German people whom we were fighting were our brothers and sisters too, with whom one day we would become reconciled. And

everywhere on the Continent the best and most active fighters in the Resistance have at all times remembered that the planet is now too small to harbour permanent hatreds.

Nor should we despair because nationalism becomes stronger. The realization of one's own individuality need not blind one to the claims of others; it may well serve to make one more sensitive and to increase one's respect for them. A family of individuals can respect and love one another, and it is not difficult to conceive of a family of nations existing together in peace and friendship.

Nineteenth century democrats were inspired by the great slogans of the French Revolution. They dreamed of a world in which men respected one another and granted to all the freedom they claimed for themselves; in which men were as equal as in a family-group and loved one another as brothers. The old formula may need re-interpretation in the light of the new conditions and opportunities of to-day. But the sentiments that inspired it are still as alive as ever and lie at



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## Forerunners of the International Bureau of Education,

by P. ROSSELLO,

Translated by MARIE BUTTS,

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the base of what is called the New Education : that is, of an education which attempts to replace the systems we have inherited from a hierarchic, feudal and authoritarian order by one better adjusted to a society of free men living together as equals.

We listened to Kees Boeke's exposition of his conception of this New Education with admiration and sympathy. We recognized in him a man of the deepest sincerity who would always be led to the end by the best and highest. His philosophical expression of the aims of education would probably be acceptable to all those who have been brought up under the influences of the Christian traditions of the West.

One note of caution, however. Boeke uses metaphor and analogy, as philosophers do. This may sometimes lead us astray : for instance, one manner of interpreting what he said might lead to the conclusion that the future is already, so to speak, contained in the past and is closed. This, he assures me, would be a complete misunderstanding of his thought. To him, the aspirations and strivings of each of us towards the vision is an essential part of the history of the Cosmos.

Professor Marcault's contribution is of high value to all of us who attempt to achieve a synoptic view. After a Christian upbringing, he has become deeply learned in the philosophies of the East and has

gained much from his contacts with its mystics. In addition, he is steeped in the findings of modern science and understands its experimental techniques. He is thus able to speak in a way acceptable to men of science, with a most enviable aptitude and precision. He gives one a feeling that here, at last, are the first glimmerings of the synthesis not only of the attitudes of West and East, but of religion, art and science. If we are to reformulate a philosophy and an ethic of the New Education we cannot leave out of account any one of the three fields.

When those who planned the Conference came to consider more detailed matters, they thought it well to begin by surveying in a general way the problems of the modern world. Professor Mitrany's contribution under this head was an intensely practical one. He noted the growing spirit of nationalism in cultural matters and the growing super-nationalism in the economic and industrial sphere, and asked : 'Is it possible now, and quickly, to get going an efficiently functioning international organization ?' We may try to set up an institution conceived somewhat abstractly and without taking fully into account all the relevant factors—if we do, we shall fail and fail disastrously. For example, do we wish to see a federation of nations and a parliament of man ? Of course we do. But is it likely that within the next ten years there will be in the U.S.A., in Great Britain, and in the U.S.S.R. such political and economic changes as would make possible the establishment of a dominant supernational government ? Mitrany thinks not and so his advice to us is to bend our energies to the promotion of practicable schemes of *functional* organizations in the international field, while giving every sympathy to all other moves not antagonistic to these. In due time, no doubt, more ambitious and far-reaching hopes will become realizable.

Dr. Kefauver described to us the plans already laid for the establishment of one such functional organization, the United Nations Educational and Cultural Organization. The draft constitution has been drawn up by the Conference of Allied Ministers of Education, in co-operation with the U.S. Government, and will be presented in

London in November to an assembly of delegates from the Governments of the United Nations. Out of the deliberations that will then take place will emerge the final constitution, and by the middle of next year one functional organization at least should be in operation and connected organically with the other organizations envisaged at San Francisco. It should be a matter of deep satisfaction to all of us that this particular functional organization is precisely the one with which we, as teachers and educators, are most closely concerned, and through which we can most directly make our specific contribution to the establishment of world peace.

A study of the world situation forces us to the conclusion that the education of young and adult must be changed in fundamental ways if they are to be equipped to meet the new situations. We shall have to take fully into account especially those factors which influence character, attitude and personality and the maladjustments which produce frustration, aggression, and intolerance. The analytic psychologists, without a doubt, have more to teach us about all this than those who study chiefly the more formal psychology often taught in college or university. Much of what they say rests on a basis of experiment and observation more slender and less well-verified than men of science

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like. They have not altogether avoided the pitfalls of the notional and disputatious way. Nevertheless they have already made at least one highly important contribution to the new education: teachers, it seems, are no longer as oppressed as they once were by a pervading sense of the sinfulness of their pupils. Formerly many a teacher thought of himself as a sort of judge of his pupils rather than as a friend and older brother. By thus removing from him the obligation to judge and punish, psychoanalysis has already helped many teachers to conceive for themselves a more dynamic rôle.

The approach of the psychoanalysts, by itself, is insufficient. The problem is not that of adjusting individuals to social patterns, but of transforming both the individuals and the institutions—in a word, we need both Freud and Marx. And in our attempts to understand the relations that exist between social and analytical psychology we were greatly helped and stimulated by Dr. Löwy, whose own chief interest lies where these two sciences overlap. What he said seemed to many strange and unusual, but we dare not ignore his analysis of the causes of prejudice and persecution.

I feel bound to add one word of caution to all this. The acceptance of the psychoanalytic mode of explanation leads some people to the over-hasty conclusion that men have little power over their own actions, that their field of choice is very restricted, that the future already lies completely formed in the womb of the past. Such views, such complete 'determinism' (as some would call it) does not, I feel, arise from what is most scientific in psychoanalysis. The past, from which both analyst and sociologist draw their material, is finished. The past is complete, determined, cannot be changed. The patterns which are constructed by studying it and which help to organize our thought are thus patterns of a dead and finished thing within which no freedom exists. We apply such patterns to the future in order to help us in our active, practical life. We assume that there will be a congruence between the old and the new—and in so far as there is nothing new in the new, we are right. But not always: for new things can be born, and the will of

men and women can cause new things to come into being. The future is open, not closed. The decisions we take and the actions we execute help to create it. The future is ours.

In addition to these theoretical studies, we also had the opportunity of hearing of practical steps taken in school and classroom to promote international understanding and good will. Kees Boeke, Dr. Kefauver, Glover, Cousins, each described what they and others were doing and it was evident that their contributions complemented one another beautifully. It is a new idea to use the schools of each nation for building up world citizenship and for promoting international brotherhood. It is a commonplace that the national schools everywhere promote national patriotism—but this to-day is no longer enough. In the era of the atomic bomb the first and greatest task of any true patriot who desires the welfare of his own nation is to find an international framework which will ensure the maintenance of peace. The greatest of national needs is to produce citizens who can co-operate with those of other nations in spite of religious, cultural and historical differences. To use the schools of any nation in order now, at this late hour, to turn out good nineteenth century patriots, jealous of national sovereignty and desirous of promoting national welfare by pushing forward national boundaries, is a crime. Such citizens will in the end destroy their own nation as did that undoubted German patriot, Adolf Hitler.

The world has grown very complex and sensitive. The problems we face may well daunt us. Much of Europe and great parts of the Far East have been turned into a desolation over which hover plague and famine. This state of immense misery is what *we* have brought about, what we have done when before us stood open the gates of great opportunity.

Yet, we should not and must not despair. Human beings a million year ago were animals and we are still animals, driven by hunger, lust and selfishness. But we judge our actions by standards that are higher than those of mere animals—justice and truth and goodwill—and we attempt to guide ourselves by love. And judged by such stand-

ards we often seem to fail. But it is an occasion for despair that we have become something more than animals, and have set before ourselves so strait, difficult and arduous a path on which our feet stumble?

All our problems can be solved. Our own contribution may be as humble as that of the serf who hewed the stone or mixed the mortar, scarcely thinking that he was helping to build the great cathedral which expressed symbolically the aspirations of his community. But when the edifice stood splendid, firm and complete, did he not then realize that he had played his part and played it well?

[Reviews held for next issue, through lack of space.—Ed.]

## LETTER TO THE EDITOR

SIR,

The Library of the People's Commissariat for Education of the R.S.F.S.R. (the largest Republic of the Soviet Union) has asked the Society for Cultural Relations to supply it with books on British educational organization in order to make good to some extent the systematic destruction of libraries carried out by the German invaders during their temporary occupation of portions of the Republic.

We feel sure that those engaged in educational work in this country will welcome the opportunity to join in responding to this appeal, and thereby both to make British experience and a knowledge of British aims available to teachers and administrators in the Soviet Union, and to cement still further the bonds of friendship between our two great countries.

We ask you to send help either by presenting books or by sending money or book tokens. For those who wish to give books, a list can be supplied of the books especially needed. Cheques, etc., should be made payable to 'S.C.R. Book Fund'.

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Yours very truly,

(Signed) F. Clarke,

Susan Isaacs,

V. da S. Pinto,

G. M. Trevelyan,

Beatrice King

(Chairman, Education Section, S.C.R.)

The Editor,

*The New Era.*



# Directory of Schools

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### FRANCE AND THE REFORM OF EDUCATION

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## Culture and the Humanities

Paul Langevin

THE reform of education, which is the true corner-stone of the reconstruction of France, is now under discussion. Let us examine closely what should be the aims and chief characteristics of an educational system which seeks to allow each child to develop his personality and to have free access to that form of activity in which he can render the greatest service to society by his gifts and his personal efforts.

At this decisive moment in our history we must face, and so far as possible resolve, the problem of humane education, which has occupied the minds of educators for so long. We must define, in all their unity and diversity, those aspects of culture and of professional training which a university education ought to give. Important recent contributions to this enquiry by organizations and by qualified individuals bear witness to the interest everywhere raised by it, both among the Commission set up in Algiers by the Provisional Government, and in France itself under the occupation.

A common feeling about the problem of culture and the humanities emerges from all these contributions, and I propose here to try to interpret this feeling. I will distinguish three closely knit aspects of the problem—the individual, the collective or human, and the national as we see it to-day.

FROM the point of view of the individual, culture is that which makes it possible to shape a human

being from infancy, preparing and adapting him as largely as possible for life and for contact with nature and with men, and preparing him, too, to tackle common problems in fellowship with others.

Under its varied aspects—scientific and technical, literary, philosophical and artistic, moral and civic—culture should develop man's different faculties as and when they shew themselves, faculties of observation, abstract thought, verbal or plastic expression and of action. These faculties manifest themselves unequally in different individuals and it is the predominance of one or several of them which will determine towards which of the diverse types of humanism a given individual will turn, whether preponderantly towards the natural sciences, physics or mathematics, literature and languages, artistic creation or technical and manual activities. It will determine, too, his choice of vocation.

This last ought not to shut a man too narrowly within his specialized work. Culture should be the corrective of such a tendency. If a man's profession isolates him, culture should draw him nearer to his fellows, it should be humanist in the sense that it concerns the whole man and strives to realize an equilibrium between his diverse faculties. Culture is for the individual a means by which he may remain fully human in spite of the routine of his job and of social constraints.

No vocational considerations

Member of the Institute, Professor at the Collège de France

should weigh against the obligation to give each child free access to culture. The special task of the technical section of the secondary school will be to harmonize apprenticeship and culture for those children in whom a taste for manual activity prevails. As M. Cogniot says: 'Our people wish first a generalization of culture, a chance for all minds to have access to the benefits of the highest studies, which have been hitherto too often the privilege of a minority.' Our care should be to raise every branch of learning and every discipline to equal cultural dignity. Our desire is to insure that the highest humanist viewpoint will be present in full in every section of education. There is no domain so technical nor activity so purely manual but that it can have its cultural value. Let us never forget that it was man's hands which created his brain. Thought comes from action and in a sane human being should return to action.

The acquisition of the basic techniques which allow communication between men is obligatory for all—these include the mother-tongue, and, if possible one other living language, reading, number, writing and drawing. Besides this, a balanced development of the faculties must be achieved and the child must be initiated into methods of observation, experiment, reasoning, and criticism, all leading to the acquisition of knowledge which is solid rather than showy. There should be no cramming, but also



no dilettantism. Respect for necessary knowledge is one form of a solid sense of reality.

One must, during the whole course of education, make every effort to adapt activities, studies and curricula to the very evolution of a child's mind in general and of each individual child in particular, in such a way as to follow most closely the natural development of the pupil. One must allow him to go at his own pace, setting up when necessary courses based upon the experience of the central schools of the Convention, where each pupil studied according to his own bent.

The future of culture, of civilization itself, depends essentially on the way in which we can ensure this respect for the personality of each being and the social use of his capacities. The problem is to discover the different ways of making culture real to each man. Let us try to conceive and organize a variety of forms of culture which—while common in spirit, adapted to social needs and respectful of the integrity of human development—will allow and foster the liberty and the infinite variety of the children who are to be trained. That implies making combinations of studies adapted to each order of mind, so ensuring to each pupil the chance of an ample and diverse choice made without haste and throughout his entire school days—in short, a very large-minded idea of the equal worth of cultural values. One could imagine, round the main trunk of teaching, a whole wealth of branches of activity corresponding with individual interests. In order to assure the harmonious development of the diverse faculties in so far as individual temperament allows, groups of complementary subjects must be arranged in such a way as to achieve balance in the whole training. This variety could be shaped according to local needs and regional resources. One would thus be led to determine exactly what faculty each subject tends to develop and to devise a form of teacher training for each stage of schooling which will enable teachers to know how to extract from each subject its maximum efficacy. They should also know fully the individuality of the child and learn in what way and how far he can most fully develop himself. They must present him with a great

number of activities, manual and intellectual, artistic and social, the world and nature, society, country and town, the domain of matter and of spirit. This will be the rôle of the classes for orienting the children in particular, and of secondary education in general.

It follows from this that one cannot call that culture which remains—as it too often remains—apart from life. Happy are those whose schooling has not killed, by a pointless drilling, all desire for learning and for human formation. Young people must not be allowed to get the impression that only when they leave school, at no matter what stage, are they entering into life, plunging into reality. The young are too often impatient to leave school; we must see to it that this is no longer so. We plead for unity between school and life between reality and thought, matter and idea, general culture and professional training. We want an organic liaison between the school and its surroundings and not sporadic contacts in the guise of class-expeditions and isolated school visits to factories or depots. The school should unite with nature and with life, often leaving the walls of the classroom to return laden with experience and with observations, to enrich itself with reflexion and meditation, to learn how to record the expression and the representation of things seen, lived or felt. It should feel itself constantly part and parcel of the outside world for which it is a preparation. Thus the child's field of vision will widen progressively along with his discovery of his immediate world. This will enable him to find his place there, as well as in an ever-widening circle. He will follow thus the true way of culture which goes from the near to the far, from the particular to the general, from the concrete to the abstract, from individuality to generality, from egocentric to altruistic interest. This is as true of his contact with men as it is of his contact with things.

THE collective aspect of culture appears at the stage where the child leaves the family group for that of the school. The school gives the child an apprenticeship to social living and, in particular, to the democratic way of life. The school is a true cultural enterprise from which the individual does not fully

profit unless he is swept up and sustained by the school milieu.

Thus emerges a conception of school group with a democratic structure. Here the child can participate as a citizen, not by listening to courses and lectures but by living and experimenting. So he will learn the fundamental civic virtues: a sense of responsibility, willing discipline, sacrifice for the general good, group activities. Diverse experiments of self-government will be made up of in the school life. It is to be noted that this apprenticeship to social life, essentially non-clerical, involves no ideology and exacts no *mystique* either metaphysical or religious. Experience proves that this taking in hand of school affairs by the pupils themselves arouses in them an interest which is sufficient in itself. School therefore can fulfil its moral and civic function without breaking its statute of political and religious neutrality. It is up to the family eventually to direct the children towards the Church or the Party.

From the point of view of character building and moral education, it would be useful to alternate individual work and collective group work, in order to establish in each child the capacity for solitary work and also the capacity for common action and of submission to a collective aim. Then, with human contacts expanding, one would tend towards a true sense of culture and of the humanistic which is to give to each as clear an awareness as possible of human effort, in the past as in the present under all the aspects accessible to different ages in the child's development.

A cultivated man should be able to place his times and himself in the perspective of this human effort. Education will then make it its business to connect systematically all ideas to their human origins, to rid them of their abstract or specialized character, to show them as human events corresponding to human needs. In this way, as soon as the child's contact with the world is sufficiently enlarged to render it possible, a privileged place can be given to the historical treatment of civilization which will serve as a background to which other subjects can constantly refer, so establishing an organic link between themselves. In science



ific education, in particular, the history of ideas ought, in my opinion, to play an essential rôle comparable to that of contact with reality.

Our ultimate object will be to help the individual to find his true place in the stream of humanity. When humanity will appear to him as a living entity in whose bosom each one of us represents for a moment the depository of a treasure of civilization, acquired by our ancestors at the cost of innumerable pains and which we have the duty of transmitting, whilst enriching it to the extent of our powers. From this point of view true general culture is that which makes a man open to all that is not himself—to all that which passes beyond the narrow circle of his special work.

That to which we aspire, when we speak of a humane and vital culture, is the awareness that there are mutual bonds—between diverse activities past and present, all of which are preparing the future—the kinship of minds, the brotherhood of work. This it is which gives a meaning as wide as society itself to the least of efforts, a human importance to the humblest of activities. To understand another, to be able to emerge from the self and its egoism, to see the point of view of other men, to grasp their needs, their motives, their ways of looking at things, to make allowances for them and help them, to collaborate in their work as in a common task, is not this an essential aspect of social and moral living? Should not this virtue of humanity be the natural first fruit of 'the humanities' if they are to merit their name? Through the most complete development possible of individual aptitudes, and by placing the person thus enriched at the service of humanity will the double duty be accomplished, personality and solidarity, in which I for my part see the essential of all human morality. Thus in the slow and painful evolution of life—commenced more than two million years ago and of which our species is the issue—living forms have progressively developed and enriched themselves by the double process of differentiation and symbiosis. May every child formed by our schools of to-morrow leave school convinced that the twofold duty of personality and co-operation with his fellows is the way to

conquer the mortal sins of conformism and of egotism.

LASTLY, in examining the national aspect of education, I would like to show how this could serve at once the particular interests of our own country and the more general needs of humanity. Whatever is to be the organization of the world and in whatever way our national activities will march with those of other countries, it is certain that we shall have to resolve the problem of education within our national framework, while at the same time following work done on the same lines in other countries in order to profit by their experiences and take example and lessons from them, according to our needs.

We ought to find out the best way to use the riches—all the spiritual and material riches which France possesses. As regards the former, public and private interests are at one in desiring the largest possible flowering of all the aptitudes of all, so that the different types of humanities may open out and develop. Exceptional gifts, those which make great savants, great writers or great artists, must have full liberty to ripen. Our past history is sure guarantee that such ornaments will never be lacking in the garland of our country.

The task of orienting the studies of other young people, those of less marked abilities, must keep track of the man-power needs, national and regional, demanded by our effort to exploit our natural resources, by our general commitments in regard to other countries, and by the possibilities of international exchange which are bound constantly to increase. It is to be hoped that the most effective and peaceful association between the nations will allow our country, like all others, to develop to the full its own personality and will give all children everywhere the freest possible choice of activity. Autarky—the shutting of each nation in on itself—presents the maximum of constraint in this matter. The wider the commonwealth, the easier—through the division of labour—will it be to find the best use for each man's talent.

It will obviously be necessary that the number and importance of specialist schools, secondary and higher, must be determined by the needs to be served, and that the

guidance services shall keep the latter in mind when they are advising families and young people. They must be able to give to those interested all the necessary information on vocational openings in every activity and in every region. That will be the long-term work of our institute or office of professional statistics.

The putting into practice of the principles just cited and upon which the majority of our educators seem to agree, will call for a great effort, first of thought and organization, and then for increasing the number of teachers who will be needed for training and initiation into new methods.

All this will demand considerable financial effort. Free schooling at all stages, with its concomitant of subsidies, and the improvement of the material conditions of teachers—essential if their status is to be increased and their recruitment maintained—will all demand an immediate increase of expenditure. To aid these efforts so big with consequences, we must appeal to the interest, to the understanding, and even to the active co-operation of all.<sup>1</sup>

<sup>1</sup> This paper is taken, with kind permission from No. 1 of the new series of *La Pensée*.—ED.

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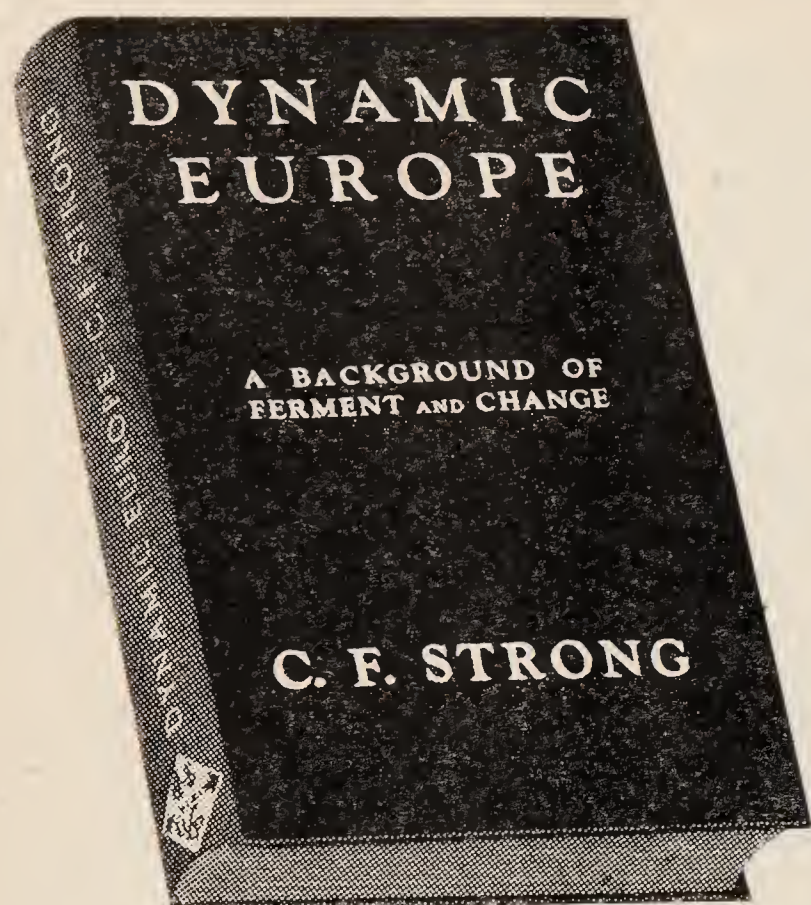
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# The Reform of Education in France

Henri Wallon

Professor at the College  
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EVEN before the outbreak of the war the need for the radical reform of our educational institutions was felt by widening circles of opinion. Since the occupation, nobody has been able to gainsay that need. The blows struck at the University and at the country's educational system, by a government working under the control and often to the orders of the enemy, have made us fully aware of it; so too has the material and moral devastation which is obliging France to-day to husband her intellectual resources, wasting them neither by neglect nor by training and using them in an outmoded manner. But a new factor has arisen which stresses the need for Reform: our awakening consciousness of the needs of a true democracy, passing beyond simple constitutional affirmations into the depths of social living, into all the relationships between man and man. Social utility and the full respect for the individual, these two terms must be made closely complementary.

The question of university reform was one of those most hotly argued by the French Resistance. Plunged into underground activity, they found room there to plan the education which the youth of France must receive if they are to be enabled better to defend themselves against the evil forces to which their elders had succumbed. Amidst the rejoicing at the Liberation, the whole teaching body seemed unanimous in its enthusiasm for a far-reaching reform of the schools and universities; its enthusiasm was manifested in formidable public demonstrations. The indecisive period through which we are now passing, the provisional regime to which we have been submitted, have given certain old opposition groups, in the domain of education as in others, time to re-form their ranks. Those who are unimaginative about anything new, or who have been driven back upon themselves through fear of changes in their habits or expectations, have been able to resume their place placidly amongst those who call Reforms 'chimera' and mock at them. Yet the next step

to be taken now appears inevitable. It will be taken by the great majority firmly and with enthusiasm. The school must become the pattern and instrument of true democracy.

Now the general structure of our educational system is not democratic. The history of France has brought into being two separate systems of institutions—those intended for the education of the bourgeoisie and those for the use of the people. It should not be very hard to fuse them. And yet it is exactly this fusion that presents the greatest difficulty, and rouses most prejudice.

The power and prestige of the bourgeoisie have ancient roots in France. Before being themselves overthrown by it, the kings had used it to overthrow the nobility. Secondary education is essentially bourgeois education, planned to suit its own needs. The culture that it has radiated, and which it has sought so long to perpetuate, emanated from the period when, in order to free itself intellectually from mediaeval oppression, the bourgeoisie turned to the study of the Classics. Classical culture, even in its degeneracy, has remained its pride. The bourgeoisie has made every effort to maintain classical scholarship as the essential qualification for administrative posts, under the plea that it alone really deserves to be called culture. When the so-called modern studies tried to gain a footing in secondary education, they were usually looked upon unfavourably both by parents and by teachers, as being suitable only for the less gifted and less ambitious students. As a natural result, teaching methods have remained verbalized and bookish, and have allowed as little as possible for the child's own experience and interests.

When the industrial needs of the country, together with the growth of democratic ideals, made the extension of popular education necessary, the schools of the bourgeoisie were not thrown open to the people. A more practical and less ambitious schooling was devised. The primary school was set up alongside the secondary school

system, without any communication being established between the two. Even at an age when all children must learn the same things—reading, writing and number—they have learnt them in different schools, according to whether their parents intended them to go on to the secondary school, or whether primary teaching was to prepare them for trades or callings of less prestige than those reserved for the bourgeoisie. Each grade of schooling offered different certificates and diplomas. The primary schools, even if they kept a child until he was fifteen or sixteen, admitted him only in rare cases to the places of higher learning open to children matriculating from the secondary schools. Primary school teachers are trained in Training Colleges specially designed for them, and the lecturers in these training colleges have usually had no university education. They too have their special training colleges, the 'higher training colleges for elementary education'. Strange as it may seem, the most obstinate resistance to plans for university reform is taking place around this question of higher education for primary school teachers; and yet the need to fuse primary and secondary teaching in a common school is recognized, and its logical consequence should be a training, with a greater or lesser degree of specialization according to needs, but not completely divorced as it is to-day.

The fusion of primary and secondary education in a common school should result not only in a greater equality of opportunity for all children whatever their social origin, but also in a better adaptation of the school to the needs of each individual child and to the complex needs of a modern society. It should also result in new teaching methods. There is an age at which all the material taught must be the same for all children, both because certain tool subjects are essential to all further learning processes, and also because intellectual aptitudes are as yet little differentiated between child and child. At the other end of the school age-range, there must be a diversity of



curricula, corresponding to the diversity of tasks to be carried out in the adult community, and it is obvious that towards each of these diverse tasks those with most specific aptitude should be directed. Between these two extremities there is therefore a period of schooling during which the personal tastes and particular aptitudes of the pupils should be tried out.

**T**HIS period should not be put off too long. It is important not to delay the initial stages of each specialized discipline, in order not to entail an excessive period of time for its mastery; but apart from this, the moment at which the requisite aptitude emerges from the common stock of aptitudes may well be a moment of great sensitiveness. This special aptitude is still close enough to other intellectual activities for them all to be capable of development concurrently—often to their great mutual benefit.

We envisage therefore, from about the age of eleven or twelve, classes in which the time spent on common studies—those which concern knowledge that no one can do without—will occupy only part of the school day. The hours thus set free will be spent in 'options', which will allow the child to display his own preferences, and the

teachers to recognize his predominant aptitudes. The methods used in teaching these optional subjects will obviously be methods of great freedom and activity; but there is no harm in guiding the child by making use of all available psychological means of investigation. A continuous comparison between the child's performance in his 'options' and in the work he does in common with all his fellows will enable his special aptitude to be measured against the sum total of his intellectual gifts. Many options can be tried at first. The process of choosing between them will become more and more systematic. Yet it will not necessarily comprise a final choice. In cases of error, or of a slowly manifested preference, the transition from one specialization to another will be all the easier on account of the common teaching that all the children enjoy.

This period of school guidance will be from twelve to sixteen. It will give equal status to the teaching of the classics, traditional in France, to that of the modern humanities (in which modern languages replace Latin and Greek), to that of the natural sciences and to that of those sciences which are particularly connected with geometrical drawing, mechanics and the arts of drawing or music. Two alternatives will finally lie before the pupils: some will go straight to

technical schools; others will continue their studies as far as the examinations or competitions which give access to the universities or places of higher learning.

The reform aims to raise as high as possible the level of culture given to all children and to develop each child in the direction of his most marked abilities, but in close correlation with the intellectual activities which should be common to all members of a really united and democratic society.

It also aims to reduce the ancient prestige-value of certain subjects which was tending to become stultifying, since these subjects alone admitted students to the highest functions in the state, for which some other form of training may prove to be as good or better.

It aims also to bring to the service of the flowering of French civilization the great variety of talent scattered throughout the people. It is no longer a question of giving the so-called cultivated classes a common stamp of traditional civility. Instead of such conformity, elegant and refined as it may be considered, we must substitute the spontaneous activities that may be latent in each one of us. This means that methods must be changed, must become more active, and must concern themselves as much with character as with intelligence.

## The Problem of School Guidance

Roger Gal

**I**N France the problem of school guidance, as distinct from vocational guidance, has been in our minds for some years. When Jean Zay was Minister of Education in 1937, experiments were undertaken in fifty 6<sup>es</sup>.<sup>1</sup> These experiments continued for a year, but were interrupted by the threat of war at the time of Munich.

The occupation only half-interrupted the workings of our minds! Many groups of teachers worked steadily underground in expectation of the day of liberation, and the spiritual progress made in the course of five years of war is not amongst the things that should

astonish us least. We were rejoiced to find ourselves in agreement with our compatriots who had been thinking out the same problems overseas, though perhaps we had gone rather farther than they along the road of hopeful resolve. Many ideas which had been hotly opposed before the war had gradually captured men's thoughts. This was true of school guidance.

So an investigation which under Jean Zay had gained only an experimental footing, and which was to last at most one term, was allocated two years in the Algerian plan, worked out under the direction of M. Capitant. It occupies four years in the plan of Reform of the Commission presided over by M. Langevin, who is assisted by such child psychologists and adepts in the New Education as MM.

**Member of the Langevin Commission  
Secretary of the French Group of the N.E.I.**

Wallon and Piéron. According to their plans, school guidance is to become an essential function of the teacher in what we call the first cycle of post-primary education—that is to say the period from 11 to 15.<sup>2</sup>

### The Age of Choice

Why is school guidance considered so important? Because after the primary stage, which is the age of acquiring tool subjects and common knowledge needed by all children, comes the age of choice. After a certain age, the child can no longer deal with a

<sup>1</sup> The 6<sup>e</sup> is the bottom class of the French secondary school, aged 11-12. We have purposely used 6<sup>e</sup> instead of VI<sup>th</sup> throughout this issue of the *New Era*, as a convenient reminder to English-speaking readers of the age-group concerned.—  
T.R.S.

<sup>2</sup> Here is the school plan envisaged by the Commission of Reform:

Ages 3-11	First stage.
" 11-15	First cycle of the 2nd stage.
" 15-18	Second cycle of the 2nd stage.
" 18-19	Pre-university year.
" 20 and 21	Graduation.
" 20 and beyond	Post-graduation.



the techniques and all the fields of knowledge that in theory *could* be made accessible to him. This need to choose seems to form the clearest distinction between primary and post-primary schooling. Given that the content of culture continues to grow in modern times, and that an ever-increasing number of young people are being directed into our secondary schools, it becomes daily more essential to direct each child towards the kind of culture that suits him best, that is to say, the one most capable of evoking all his powers and his maximum social contribution. Guidance finds itself therefore at the meeting place of two problems which occur in any kind of schooling: that of adapting education as closely as possible to the child's own being, and that also of setting the individual upon the road towards the social function best fitted to him, bearing in mind both his own capacities and the needs of his society.<sup>1</sup>

At first many objections were made to our plans. People did not want to recognize that school guidance exists in effect at present, that willy nilly the child of ten, or rather his parents, is obliged to choose one of three roads which lead to three very different levels of culture and career: the lycée or college, leading in principle to high-grade posts; the modern college, with its shorter courses, and finally primary schooling which ends at 14.

### The Age of Aptitudes

We will use their own arguments against those who have reproached us with wanting to fix the child's future too early. At present, without conscious choice, we are barbarous enough to determine the child's future from the age of 10. Commonsense warns us to make no final choice before the deeper preferences and tastes of the child himself have manifested themselves. Everyone knows that certain aptitudes rarely declare themselves in the young child. Musical talent admittedly reveals itself very early. Aptitude for number, practical calculation or observation comes later. But the specialists agree that the aptitude for higher mathe-

matics rarely reveals itself before fourteen or fifteen. Why therefore should we direct any child towards any branch of science before the age at which he can show a vocation for it? Furthermore youth has at this period to pass through the often rather overwhelming effects of puberty. The youth or the young girl do not always recognize themselves when they emerge from this time of unfolding and achievement. Why not be wise enough to wait patiently and as long as necessary?

### Common Subjects and Options

But while waiting for a child's tastes and aptitudes to harden, we must go ahead, and we cannot cover everything. Hence our idea of a common stem or trunk comprising all the essential disciplines—the minimum of language, observation, mathematics, history and geography which all can assimilate, not to speak of physical, artistic and civic exercises which should evidently play their part in the education of everyone.

Besides this common core, identical for all children, room is left for options—that is to say for materials chosen freely, according to the tastes, interests and resources of the child. These options, limited at first as regards both time and content, should grow in importance as an individual bent becomes determined.

To avoid too narrow an education, it is easy to demand that these options should be complementary, so that in their entirety they may constitute a sufficiently wide and complete culture. Thus one would demand that every optional group should comprise one art subject, because initiation into art is an essential element in the formation of the individual. But this art option could be dancing just as well as painting, drawing, music or any other art.

### Continuous and Progressive School Guidance

Options would put the child to the test, would arouse his tastes, his interests, and his enterprise. School guidance, starting from the immediate school interests of the child which deepen and extend themselves according to his successes or setbacks, indirectly becomes vocational. For by rejecting such and such material and selecting such and such other, as directed by his own personality, a child cuts him-

self off from one choice of career and opens his own road to another.

This idea of options may seem to foreigners an ordinary enough matter. In France it represents a real revolution. The Napoleonic rigidity of our school programmes and the preoccupation with 'general culture' which dominates our education, particularly our secondary education, are well known. The latter is perhaps the prime virtue and at the same time the greatest vice of our education. For from it results the encyclopaedic burden under which we groan, the dissipation of attention, the distraction of mind in which it involves our pupils on account of the multiplicity of subject matter and the progressive overloading of the curriculum.

It is time to choose amongst the mass of subject matter offered to our youth, and the principle of choice must be school guidance starting from easily observed interests. Our one real concern must be a culture which is not 'general' but complete, one which will develop all the child's powers.

### Personality and Culture

Our age-old conception of education has been to present children with a totality of all possible interests and activities as conceived by adults. This general conception was tenable for as long as the content of culture remained within limits, but it has become the surest means of boring, if not of disgusting, the child, of diverting his energies into mechanical and resigned work if not into revolt. The advance towards a true culture is rarely made along a road of universality, but rather along the contrary way, which goes from the interest at hand to the more distant one, from the egocentric view to the altruistic, from the particular to the general. Rare are the men who possess this generality of interest, and if one wishes to achieve a deep and homogeneous culture it is better to proceed otherwise. Goethe said: 'To know a thing thoroughly and to practise it well gives a man a greater culture than does half-knowledge in a hundred different realms.'

This *personalization* of culture is a process in line with truth. Works of art, as Kerchensteiner has observed, are the fruits of very marked personalities, artists,

<sup>1</sup> The idea of training only 65,000 technicians is false; the proportion should be reversed. 440,000 young people out of 660,000 are in trades and employment without guidance or special preparation. The plan of reform charges the State with giving vocational training, just as it is charged at present with giving intellectual training.



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scholars, technicians. And when they are presented to children, it is not surprising that they say something different to each. Just as the music of a given composer or the poetry of a given poet is the favourite of one and means nothing to another, so the materials, discipline and interest of a school subject mean more to one child than to another. Every creature has his own nature, and his interests have their own bent, which presents us with the problem of adapting culture to the nature of each person.

Many obstacles to the solution of this problem exist in our present educational system. First of all, haste. I myself should be glad to see this business of choice pursued right up to the entrance to higher education, which is the time for specialization. I should like to see the total observations made by different teachers from the child's entrance to the primary school put into the hands of the teacher of philosophy, who would make getting to know himself one of the essential tasks of pupils in the last class of the secondary school.

Another obstacle is the rigid divorce between our three sections, technical, modern and classical education. It is very difficult to pass from the one to another, once a few weeks of the first year in secondary school have gone by. And yet the distinction between the three types of schooling, particularly that between the classical and the modern school, corresponds to no true psychological differentiation. If one examines the question closely, one finds that classical culture and modern culture bring into play more or less the same qualities of mind. Once when I was directing an experiment in school guidance, we made real efforts to pick out the characteristic aptitudes required for a classical education. We placed among them verbal aptitude, a certain facility for expression, good vocabulary, a particular sensibility or emotional responsiveness, the child's response to the written word, his sensitiveness to form, and finally a certain harmoniousness of character. But this did not take us very far, and much of it was debatable. For it seemed to us that in the classroom, as in life itself, this feeling for form, for aesthetic values and for 'the word' is not perforce alien to those who have scientific interests or aptitudes.

It would be wise therefore to break down these compartments and to turn our minds resolutely towards a very free system of options and equivalences, which would allow us to sound at our leisure the personality of the child.

### Present Achievements

The Commission has not yet worked out in detail this cycle of school guidance. It will be realized that such work cannot safely be done on paper in a study. Its appropriate techniques must be worked out by experiment. All that has been planned for this school-year in schools where the material and moral conditions allow, is experimental 6<sup>es</sup> of a new type which will work in the direction of the future Reform. In places where the requisite personnel and equipment are available, where good workshops are within reach of colleges or lycées, a system of options will be tried. These options, which will occupy at first only seven hours a week of the time-table, will aim to bring into play the particular talents and the concrete and living interests of the children. One option is to be 'field study', *i.e.* studies of real things, in their natural settings; one is to be the 'study of the human environment' in the Belgian manner; there are to be two arts options (plastic arts and music) and one option in manual work.

A serious debate arose over the Latin Option. Where was it to be placed? There is no theoretical objection to starting this option early. In France however there is a kind of social prejudice, especially among the bourgeoisie, in favour of Latin. On account of this prejudice, it is to be feared that the experimental spirit which should preside over all these explorations may be absent and that parents may put their children down for Latin merely with the explicit intention of leaving them at it, come what may, unless they fail absolutely to make the grade in it. If this fear is justified, what becomes of school guidance, save a draining away of the better pupils from the other options, which will be condemned to receive the less gifted pupils and to remain the repository of the second rate?

A similar question arises over technical subjects, which have less

status than classical or modern studies. It is very certain that, until we have achieved equality of status and esteem for these three branches of teaching, school guidance will be dogged by prejudice. Until we can build up a true modern humanism and a technical humanism, equal in value to our old classical humanism, nothing will have been achieved in this direction. For the problem is not, how can we recruit the best pupils for any one type of education, but, given this pupil, able or less able, how can we determine in what kind of study he will develop best? This is why the Langevin Commission has decided to set up a technical baccalaureat.

As a Latin specialist, I feel myself that this language should be started only at the level of the third year in the Secondary School. There would in fact be many advantages in concentrating this subject in stronger doses, covering fewer years of study. Methods depending on repetitive memorizing are no longer admissible; furthermore, many children in the 6<sup>es</sup> are too young in mind to master a rather complex linguistic system. And it can be foreseen that the direct method, lively and without the use of dictionaries, applied to pupils whose tastes and vocation fit them perfectly to it, will give much better results than do the methods in force to-day.

### School Guidance and the New Education

I will not embark upon the question of the methods and techniques to be employed, except to say that Orientation is entirely the New Education. It achieves the famous Copernican Revolution of education, which places the child and not the subject matter at the centre of the process. It demands the use of activity methods, as being the only ones which can really disclose true aptitudes; it necessitates the individualization of teaching, free work, team work and self-government. Finally, it is New Education because it is obliged to rely on the psychology of the child, on tests, on paying attention to the total personality, which is a close-knit whole, on the study of character traits, which are so often decisive in this domain. But that is another story, which would take us too far afield.



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# A Psycho-technical Enquiry in the French Schools

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FEW problems are more important or more weighted with consequences for the future of the peoples than is education. Yet in France it has been very little studied systematically. Isolated pieces of research, many of them brilliant, have explored the mystery of childhood and adolescence. But these pieces of research have hardly penetrated beyond the narrow confines of the laboratory or the experimental school. Public opinion and the public authorities soon tire of trying to understand the work of the specialists, and draw back affrighted before their concrete proposals. The school curricula reveal the harmful effects of this lack of understanding of the inner nature of the child and of the specific laws of his development, this reactionary and barren determination to leave untouched the educational structure which has proved itself useful to France in some sort in the past.

One of the larger benefits of the Liberation was that many became conscious of the urgent need for radical reforms. The task of revising and co-ordinating educational services was entrusted to specialists: scholars, professors, psychologists and teachers, a rare event in the history of France and, no doubt, in that of many other countries. In the face of the gravity of the problems involved, politicians and administrators made way for men of technical knowledge. Thus arose the Commission for the Reform of Education, known as the Langevin Commission.

Amongst the manifold practical problems which have engaged the attention of the Commission since the start, that of examining school curricula—restricted though it may seem compared with the total educational problem—was doubtless among the most acute. Knowledgeable teachers, and parents anxious for their children's welfare, have been protesting for long enough against the multiplicity of subjects taught, and the enormous mass of knowledge expected of children. They have asked themselves whether certain material merits its place in the curriculum from a strictly educational stand-

point, whether certain other ought not to be postponed till later, whether this subject does not merely duplicate the value of that, and finally whether certain things, relegated to a minor position, ought not to play a more important rôle. The most contradictory opinions were defended, often brilliantly. Certain of the disputants were all for a well-filled head, others for a well-ordered one. The more moderate tried to reconcile these two points of view. Briefly there was chaos, and we had to act.

But before attempting to work out school curricula, one must know more than we do at present about the child. During the last fifty years, world specialists in childhood and adolescence have worked on theories as different and as fruitful as pathological psychology, the psychology of behaviour, psychoanalysis, genetic psychology, and differential psychology: they have enabled us to achieve an astonishing compendium of child psychology. Yet from any strictly intellectual standpoint we are still far from certain as to what school programmes are adequate to the potentialities of each age-group. In spite of the fact that many of its findings are indispensable and crucial, pedagogical research up to date has been hardly more than a clinical study. We must take a new step forward.

Authorised by the Langevin Commission and under the aegis of the 'Centre de Recherche et d'Etudes Pédagogiques' a small group of secondary school teachers and psycho-technicians have undertaken a vast enquiry in the Paris Lycées, aiming to ascertain, set in order of importance, and measure, age by age, the intellectual aptitudes of the pupils. This enquiry concerns itself only with the intellectual make-up of the child or adolescent—factors whose usefulness is so dependent on his total personality. For the moment, at any rate, it is concerned only with academic secondary schooling, which in France is still far from universal. Yet partial though it is, this enquiry will lead to practical results. It will at least give us something more than a rough estimate of the

interplay of the various intellectual mechanisms needed for each of the school subjects. From it we can expect, without exaggeration, a complete and numbered catalogue of the mental factors that relate to each of the multiple stages of child development.

The Groupe de Psychométrie Pédagogique is relying on 'testing', which has already proved its usefulness in various fields. The Group has assembled a battery of about fifty tests, which it will apply to 1,000 children, all of them in the fourth forms (about twelve to thirteen years old) of the lycées of Paris. These tests are designed to assess the aptitudes required in the following subjects: classics, French, arithmetic, algebra, geometry, modern languages, drawing, music, the natural sciences. So far, we have employed only the classic procedure which has been used in similar attempts in several countries for some years. This experiment may perhaps differ from earlier ones in the size of school population tested, and in the greater refinement of the tests, which may give them greater power of differentiation. But it owes any originality it may have to the procedure employed for checking the validity of the battery.

Test results will not be judged by comparing them with school marks. To take these tests, through which we hope to have pinned down quantitatively and qualitatively the intrinsic value of the mental processes of the child, and to compare them with a system of school marking which is subjective, arbitrary and often vague, would be a waste of time. It is not surprising that hitherto school testing has disappointed our hopes. Teachers' marks have been allowed to override the mathematical calculations of the testers and have even falsified the very foundations of the factor-analysis of the subject of the curriculum. Many even of the best investigators have been unable to get beyond the *g* factor, which conceals the specific factors called forth by each subject. This can be explained by three facts: too numerically limited a field of observation, lack of discriminatory



power in the tests themselves, and the invalidity of the adopted system of reference which falsifies the calculation of correlation and inter-correlation.

In order to improve this inadequate system of comparison, the Groupe de Psychométrie Pédagogique has drawn up a '*standard test*' for each subject, aimed at revealing the aptitudes which that subject demands. These tests are not merely written exercises in which acquired knowledge and habits may conceal natural abilities. They are carefully built-up tests, prepared with the help of specialist teachers, and leading to several kinds of marking, each one assessing one form of intellectual activity.

However, in avoiding the use of teachers' marks, there may be some risk that 'standard-tests' will be based on the same assumptions which guided the construction of the tests which they are supposed to check. In this case the calculated correlation between test and standard-test would merely prove somewhat ironically that one always reaps what one has sown, and the very closeness of the correlation would be disturbing. Even if these standard-tests are consistent, homogenous and classificatory, if they eliminate all ambiguity and subjectivity, they will nevertheless have been built on given subject-matter and will be obliged sooner or later to assess acquired knowledge. It is important, however, that acquired knowledge should play a minimum rôle and that it should debar no pupil, advanced

or backward, from giving free vent to those faculties which the standard-test proposes to assess.

Intermediate between the test and the written composition, the standard-test fulfils a double purpose. By the correlation between itself and the battery of tests, it acts as a first step towards the analysis of the different mental factors which come into play in the mastery of each stage of a given subject. Compared mathematically and under certain reservation with the usual school marks, it acts as a basis for accurate examination of *teaching methods*, revealed by teachers' corrections and marking.

In order for such a study to be complete, it must be brought to bear upon the greatest possible number of pupils and must be addressed successively to pupils of all ages and all social backgrounds. A determined beginning has been made, and the first results have given rise to great hopes. But it will take years to set out a list of mental factors relating to each age and to each subject of the curriculum, and to calculate the saturation point of each. Based on a score of learning-years, stretching from the cradle to the end of the university career, this enquiry will yield a statistical history of the birth and development of the mental faculties and in certain cases, if not of their death, at least of their decline.

It may be said that this is theoretical research work, out of touch with reality, an abstract hierarchic categorization, quite in keeping with the French spirit! It

is important to recognize that there is something arbitrary and inhuman in thus dissecting the child's personality and in singling out the mental factors alone from anything so integral as the human personality. Yet even though to separate is somewhat to destroy, this analysis seems to us indispensable. Nothing like so rigorous an examination has so far been attempted. It will enable us to adjust the curriculum to the child's nascent and developing powers, not perhaps with exactitude, but much more closely than we have ever been able to do before.

Although this experiment may have its limitations and even its dangers if used crudely, it should be judged by the services which it has the power to render. Supposing the problems solved, this catalogue of mental factors, in prudent and tactful hands, may confer almost unimaginable benefits. The byzantine quarrels over the opportuneness of this or that subject, the controversies over the formative value of various disciplines, will be at an end. Statistics will be at hand not only to help us decide upon the age at which a certain course of study should be undertaken, but also to enable us to discard everything in the old curriculum which will be seen to be inappropriate. Thanks to the accuracy of the results obtained, a rational prescription of all subjects can be made, age by age, based on our knowledge of the full exercise of human activity and on our respect for the various stages of the child's mental development.

## Reform and the Ills of Youth

A Weiler

A PROFOUND reform of education is called for, the whole world over. The moral, social and economic evolution of man calls for a readjustment of pedagogic methods, a new training or a retraining of teachers and a general effort to realize a complete education of youth. On the morrow of one of the most tragic epochs of her history, France participates in this movement.

Much thought was given to reform in the midst of the 1914-18 war; a preliminary reform was legislated for on the eve of the second World War; plans ripened

in the years of occupation, so that now since the Liberation the Reform of National Education seems to demand something comparable to the great work done under the Revolution of 1789.

The difficulties are, however, very great: problems of finance, problems of school building or rebuilding, problems of the recruitment of teachers, political problems—the moral division of youth consequent on the opposition between the State school and the Roman Catholic school—innumerable problems of pedagogy and so on. Nevertheless the favourable

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Secretary of Pour l'Ere Nouvelle

atmosphere which reigns in the public mind—the wish to succeed which is shewn by an ever-increasing section of our universities, the support of the principal officials at the Ministry of Education—allow one to hope and to take the field resolutely.

One permanent source of anxiety remains, however: the psychological condition of those of our children and young people who are already some way through in their schooling. The success of the reform and its eventual results depend largely upon the solution of their problems which are subtle



The training of these children of to-day who will be the parents and the teachers of tomorrow is set in the midst of moral and social crisis, whose repercussions constitute a new dis-ease of youth.

Let us try to take our bearings and to indicate broadly where French youth really stands in our lycées and colleges. The effects of the war are many and grave. Our youth has suffered physically and psychologically. Our children have been hungry, they have been cold, they have lived—at least in the towns, for many hours in shelters. Many have been twice evacuated. There has been a recrudescence of certain maladies, tuberculosis of the chest, bone maladies, glandular disturbances, and so on. But also these children have lived too long in a terrible atmosphere of war—alerts, air raids, family separations, anguish of all sorts—for them to escape its effects in their mental and emotional tenor.

All teachers agree in saying that, along with diminished physical energy, there is greater instability, poorer powers of concentration and often deterioration in memory. One must therefore devise a school *régime* which will comprise a progressive re-education of youth, leaving plenty of time for rest, both after lunch and at night, and for free work. At the same time we must devise a dietetic policy which will strengthen resistance against illness and restore nervous stability and maintain the health of the healthy.

A more noticeable effect of the war is due to the straits caused by the German occupation and by the Vichy *régime* imposed by the enemy. I mean the vice of gambling. The black market ran riot in the schools, especially amongst boys. The dearth of necessities, of tobacco, of clothing, of daily needs, of paper for books, developed a passion for money-making. Children to-day still have the habit of barter and the love of pocket money, too lavishly distributed by careless parents, or too easily earned. Pilfering and stealing are frequent, though the delinquency figures do not reveal the full measure of the problem. The five years of shame, of impotence and of terror which France has known have left deep traces in the minds of her youth, not to mention treachery, injustice, cruelty and bestiality which the

occupation spread widely in our country. We cannot ignore the effects of a lying propaganda, which promoted certain servile instincts, craftiness, dissimulation, hypocrisy.

A campaign of decontamination is essential. Selfishness and cunning are expressed in terms as current within the school walls as outside: 'scrounging' for food, clothing, fuel and smokes and 'look out for yourself'—that is to say, look after one's own interests with as little risk as possible, by trickery if necessary, with sneers for those who are less good at it. Cheating seems to be on the increase. Is it a consequence of the bad school conditions, enormous classes, less parental control, and so on? Or is it a sign that youth is rejecting studies which appear to them too remote from life, which is captivated by the maddening rhythm of newspaper, radio, cinema?

The return to more normal conditions will favour a vigorous campaign which has been started against the lust for destruction—the joys of vandalism, fraud in every form, bullying and sordid interests. In a still profounder way French youth seems to suffer from the crisis in our civilization. The occupation and Vichy have made it unduly aware of the fallibility of the adult generation. Reasons to hang back and to look at life sceptically are multiplied since 1939. The defeat itself, entailed by our diplomatic and military inadequacy, the stooping to a cowardly conformity of too many of our politicians and administrators, of constituent bodies and even of idealistic movements, and finally the dragging on of a 'provisional' *régime* in spite of all the enthusiasm of the Liberation.

The most recent manifestation of this confusion of mind appears to be the present craze for the philosophy of *existentialisme*<sup>1</sup> in our classes of philosophy and amongst our students. Neither intellectual snobbery nor materialism are enough to explain the success of this philosophy which seeks liberty not for action but for a refusal to act. Is it the sign of an awakening of a certain new romanticism, among the youth of our day?

<sup>1</sup> Expounded primarily by the novelist and playwright, Jean-Paul Sartre, and which finds the meaning of life in the minute observation of personal experience—easily regenerating into a cynical individualism.—Trs.

This picture may seem dark, but I have tried to paint truly. Yet an active minority is at work. French youth has paid its heavy tribute in the Resistance. The Golden Book of our lycées and colleges contains too long a list of children prematurely dead for their country. The high deeds of the 'old 'uns', men of the Maquis, or of volunteers are still vivid in the memories of their younger comrades. On all sides initiatives of great educational value multiply. Many young men occupy their leisure in different branches of French scouts, in holiday camps as monitors, in reconstruction-teams and in movements of a social or political nature. In contrast, the sports organizations, whose doings seem perhaps too spectacular or too far removed from social activity, appear to be slightly on the decline. In its urge to build again, French youth seems above all to wish to play an active part. The Ministry of National Education has stimulated these efforts by encouragement and subsidies. It has moreover since the Liberation set itself to build up a democratic school which shall become a true school of democracy.

One lesson a week in civics and ethics has been instituted in all classes for children of 11-15. The lessons are not mere theory but are centred round examples taken from everyday life—showing different aspects of the life of workers and some of the things they have been able to carry out by collective action; shewing too enterprises which have begun locally, and have gradually attained national significance.

The aim is threefold: to establish habits of morality in the child, to give him a social education and to begin his education as a future citizen. For the pupils between 15 and 18, discussions are set going bearing on the principal problems of economic, social and political life of the contemporary world.

In order to take school youth in hand and to associate the staff more fully with the life of the school, there has been a reorganization of the Councils of Administration of Lycées and of the Bureaux of Administration of the colleges. One permanent section, with representatives elected from the staff, participates in the whole administration of the school, sits as a



Council of Discipline and as an Inner Council charged with instigating the various activities, intellectual, social, artistic, and dramatic. Refresher courses have been organized for teachers in boarding schools, to introduce them to activity methods of teaching and the principles of the New Education. The

Commission of Studies for the Reform of Education, presided over by Professor Langevin, has been entrusted with the duty of putting forward a curriculum which will allow a bold reconstruction of our scholastic institutions. The President has well indicated the first condition of this national reform:

'Laws, rules, curricula, will in no wise suffice unless all—staff, parents and citizens—are at one in aiding the enforcement of the necessary measures.'

The youth of France, in its distress and in its hope, needs the care and energy of the whole nation without delay.

## Discipline and the New Education

F. Séclet-Riou

**I**NTO conventional school discipline, which was the outcome of past experiments, good teachers have introduced gradually a newer discipline based on psychological findings about the child, so renewing and bettering the spirit of their discipline. But we are living in revolutionary times. Life takes on an unaccustomed rhythm, in which the pace of events is so quickened that we *feel* the world and the ideas of men to be changing, without having to measure them against those of past ages. Daily we feel our thinking modified and the world build itself anew. Whether we live the life of our age with enthusiasm or whether the overthrow of our material and mental habits fills us with distaste and dread, the process continues. But good teachers cannot ignore the fact of change, for they know the intimate relationship between social conditions and education. They see educational change as part and parcel of the social and economic revolution.

The experiments of pioneers of the new education, which were at first isolated, misunderstood and opposed, have set going a new pedagogy based on entirely different principles from the old traditional ones. This pedagogy, after long years of research and struggle, has won the day, for it seems that in France educational reform will introduce activity methods into every grade of official schooling.

### The Activity Class-room

The immediate difference which strikes anyone who goes into a classroom working on the lines of the new education is the difference of atmosphere. The first impression is that the children are active, spontaneous, free, with an activity that is not curbed by the authority of the teacher nor by rules from without which govern the collective life of the class-room. The first cause of this new atmosphere seems

to lie in a new relationship between teacher and child.

In the traditional class-room it is the teacher who decides what they shall work at and in what order, and he explains the work to the class as seems to him good and necessary. The whole activity of the class gravitates round his personality. Like the conductor of an orchestra he evokes or restrains the expression of feeling, the tastes and even the thoughts of the children; his skill displays itself in the unison which he can achieve in their thinking and feeling.

In activity classes, on the contrary, the life of the community is not governed by the decisions nor by the authority of the teacher but by the requirements of the life of the children. His knowledge and experience are put at their service. He no longer directs their work from his high desk, but is constantly amongst them as observer and clarifier. His activity is not, at first sight, predominant; he renounces as a rule those long dry monologues called lessons; his real work, infinitely more arduous and difficult, is essentially psychological: to observe in order to understand, to understand in order to direct the activities of each child into the most fruitful channels. And because the master's activity is psychological rather than didactic, the child, freed from constraint, expresses and achieves his own aims with an intensity which strikes the newcomer and creates this free and eager atmosphere.

What principles explain and justify so radical a change in the respective rôles of teacher and pupil and in the life of the school?

Childhood has been commonly considered to have no intrinsic value and no rôle of its own; it merely antecedes and prepares for adult life. The teacher must therefore direct the child's whole activity towards a preparation for

adult activity. We justify all the constraint we place upon children in the name of discipline by claiming that we thus break them in to the constraints that social life will impose upon them later.

The new education starts from quite a different premise: it has recourse not to the experience of our forefathers in founding its discipline, but to the scientific knowledge of the life of the child—and the laws of his growth which modern psychology places at our disposal. It does not consider it the aim of childhood to prepare for adult living. Childhood carries within itself its own *raison d'être*, and all discipline, whether of the mind or of conduct, should be based upon respect for the personality of the child, and upon the free development of the rhythm which is natural to him and which favours best the happy individual development of his physical, moral and intellectual personality.

It is obvious that an education based on these principles will result in a discipline very different from the traditional one. Education will no longer be collective. Discipline becomes more individual and more supple, in order to allow each child to realize as fully as possible his own personality. An imposed timetable, which respects neither the interest nor the native rhythm of work and of assimilation of each child, disappears. The length of time spent on each piece of work will depend on the tastes, aptitudes and physical and intellectual endowments of each pupil. Comparisons lose their competitive nature; there are no more marks or form order. Thus many traditional disciplinary measures are abolished, and are seen to have been not only illogical but also definitely harmful to the further development of the personality.

Although discipline in the activity class attempts to base itself on the

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best that is known about child psychology, this does not mean that it proceeds smoothly without hesitation and without difficulty. Various causes prevent this, most important perhaps the nature of the teacher himself. It is extraordinarily difficult to cause 'the old Adam' to die within us. The traditional conception of education and discipline is so intimately bound up with our own early experiences that teachers in the new schools are obliged to think and examine themselves constantly, in order to prevent themselves from falling captive more or less unconsciously to the very powerful forces of tradition. The modern conception of the child and of childhood needs to be constantly pondered by each teacher if it is to inspire his actions and liberate him from tenacious prejudices.

Furthermore, psychology is a young science and its findings are still very incomplete. Perhaps even more than the other sciences it gives us approximations to the truth, and its achievements are under constant revision. The relative hesitancy of its results gives the teachers only fragmentary knowledge of the child and therefore induces in him prudence which may result in a very regrettable and dangerous timidity. But the teacher, more than anybody, finds absolute certainty only in ignorance, and he must make that difficult moral compromise between knowing his knowledge to be limited and yet being serene in action.

The very aim he sets himself by the use of activity methods is difficult, if not inconsistent; he aims at one and the same time to free and to direct the child's personality. The free exercise of activity is both a means and an end. To direct the child we must know him and to know him we must let him express himself by facts and words undistorted by the adult's intervention. The teacher is primarily an observer, and his observations will only be valuable if he is able to avoid untimely intervention. But his observation will be useless unless it results in action.

Respect for the personality of the child does not consist in allowing all tendencies to flourish with him indiscriminately. To set the child free we must teach him to choose rationally amidst his varied aptitudes and tendencies and to mitigate progressively those which are

harmful or unworthy. Modern pedagogy sets the teacher delicate tasks; to direct the child's will without bridling it, to form his personality without deforming it, to lead him from the free expression of his tendencies to the free choice of his desires. The personalities of children are so diverse that science can give no formula that is applicable to all individual cases. It can state the problem, but must leave to each teacher the task of solving it in his class-room activities.

Another difficulty challenges the modern teacher: the need to reconcile the legitimate expansion of the personality, and the duties of social living. Conventional discipline suppresses the problem without resolving it. It envisages the life of the school as something which expresses itself in collective rules. Work and games, activity and rest, follow a rhythm chosen and imposed by the teacher, making no allowances for individual preferences or even abilities. Personality is subordinate to group-living. The group imposes heavily its restraining rules. The group dominates the individual and is even pleased to ignore him. But the discipline of activity classes, founded on the development of personality, demands the conciliation of individual rights and the no less urgent and respectable needs of society. This problem cannot be resolved by theory or principle but finds an individual solution in the progressive awakening of moral conscience in each child. Only by individual action, adapted very exactly to each child's personality, can the teacher achieve a satisfactory approach to this delicate and fundamental problem.

Discipline is thus not easy to practice in the activity school. It can be solved by no single formula, nor by a set of rules and sanctions as was the old-fashioned discipline. This individualization of educative discipline is one of the greatest problems which faces the teacher who respects human personality, including that of the least robust and most disinherited of the children whom he is bringing up to be free men.

### Discipline and the Idea of Order

The use of activity methods then results in a new school atmosphere. The teacher's personality is no longer dominant and his activity is subordinate to the activities of

the children, who must learn by practice in action, thought, moral behaviour and social living. All discipline in activity classes is a function of this apprenticeship to liberty by liberty. This does not mean, as the ill-informed or ill-wishing imagine, that activity classes are given over to disorder and anarchy. The new school, like the old, considers discipline to be a factor of order in the life of the community, but they define order very differently.

Old-fashioned discipline conceives order in a collective manner. It consists essentially in synchronized action. This is a purely formal conception of order, which pleases the eye and rests the mind of the superficial observer. Concerted activity seems to imply a concordance of thoughts, feelings and desires, just as identity of treatment for all might seem to argue perfect justice.

The new education's conception of order is subtler and more profound. A rule imposed on individuals from without is not considered creative of order, for order in a group is held to result from the validity and effectiveness of the harmony that each member is able to achieve within himself. Discipline is thus conceived of as the result of individual effort to conquer each his own inner world, and as a conscious bringing of the personality into harmony with the necessities of social living. In other words, order in activity classes is not based on a tendency to conform but on a search for inner balance, on the attainment of a felt need for harmony between the individual and the group.

Order in activity classes is therefore never at all spectacular. Before being able to understand and judge it one must penetrate the very life of the group, catch its rhythm and the relative importance of its various activities. A visitor unforewarned will see the class as a collection of varied individual activities. Yet this variety of occupation is not to be confused with disorder. For the experience of collective living soon leads children to realize that they will be free to work only if they all respect the freedom and the work of others. The activity is thus multiform but orderly.

Material order becomes a necessity born of experience. When the child has experienced a few times the way in which a lack of order



and care hinders the carrying out of work he is keen on, he will begin to exact order of himself and of others. But this material order which the child strives for by his personal effort and without supervision, is only the outward and visible sign of an interior discipline to which he is led by the practice of activity methods. Freed from imposed rules, he is induced to order his own actions so as to achieve the result he hopes. For example, his teacher does not tell him how to employ his time for the week or the day, but he must organize his own work, partitioning out his time and his energies so as to achieve what he has in mind. He learns by experience whether his methods of work are good or inadequate, whether he has miscalculated his powers, whether his foresight has been at fault. Thus each child builds up his own personal discipline by degrees, finding a way of action which tends to harmonize his powers and ambitions, his opportunities and achievements.

Inner order is thus the first achievement of the discipline of the activity class, and this is why such discipline is profoundly moral in character. The traditional distinction made between instruction and education loses all meaning here. The conquest of knowledge becomes for the child a voluntary act which engages his whole personality. Failures and successes teach him that to exert our best powers demands as much virtue as does the overcoming of our inadequacies and weaknesses. The habit of personal activity points and clarifies our conception of responsibility. The acquisition of knowledge goes hand in hand with the acquisition of morality, that of independence of thought with that of conduct.

This conscious disciplining of action, thought and feeling, this scale of values which he creates and to which he gives his allegiance, this achievement of moral conscience, cannot be accomplished apart from social living. It is bound therefore to affect the collective life of the group. Just because the child is free to act, he finds he must co-ordinate his action with that of his peers. He experiences constantly the agreements and disagreements, the co-operation and conflicts that form the permanent basis of social living. Thus the development of his personality

cannot mean the growth of a flourishing egotism. He cannot achieve inner balance without harmonizing his activities with those of his group. In all that he does, the child experiences the presence of others, and feels that his own life must fit into that of the little society of which he is a member. If sometimes he feels the presence of others to be a limitation on his activities and pleasures, he is sociable by nature and he feels too the comfort of fellowship and the increased joy of working co-operatively. Group activities come about spontaneously and organize themselves. The idea of law, of rule is born, and invades all his activities, without prompting from the teacher. A form of self-discipline arises in the group as a necessary condition of effective collective action, and the child assents to an ordered social life, and to the idea of respect for law which is its indispensable principle. So personal discipline, the inner order which it expresses, the integration of a social group and the regulation of conduct which it implies, these are the elements of order which arise from activity methods.

### Sanctions

In this functional conception of discipline, sanctions will have neither the same meaning nor the same importance as they have had under a traditional system of discipline. Since order derives from the normal interplay of psychological and social factors, artificial sanctions, with all their inefficiency and lack of logic, disappear. The idea of punishment is replaced by the idea of the consequences of our acts—responsibility. The teacher intervenes rarely and imperceptibly. He has nothing to enforce, but he must foresee the operation of natural sanctions, in order to mitigate their gravity when necessary or explain their meaning. Social sanctions operate spontaneously in a community of children. Moral sanctions have a great rôle, because they bring powerful natural feelings into play. The child is very sensitive to the opinion of his fellows; the admiration or disapproval he arouses are capable of modifying his behaviour notably. What may be called 'legal' sanctions, *i.e.* those consequent upon rules drawn up by the group, known and accepted

by all its members, are more precise and positive and no less strict than are moral sanctions. Finally, the intellectual development of the child, the habit of thinking over his actions, will lead him to a rational ordering of his behaviour, which is the sign of an awakening moral conscience, of the acquisition of independence and liberty.

The methods of the new education, based on the free activity of the child, lead him naturally to independence. This is why emulation loses its harmfulness in the activity class. The child who learns day by day to know himself, who knows nothing of marks and form-order, of the inflated vanity and self-interest which these evoke, is more concerned to assess his achievements by his own measure than by those of others. He tries to do better and, knowing the value of effort, he is ready to applaud disinterestedly the achievements of others.

Thus the future of education is seen in a new light. Human effort in search of knowledge promises the young of to-day better chances of development. Just as knowledge of physiology has resulted in better health services, so the development of psychology should transform the conditions of moral and intellectual education. In the schools of to-morrow, discipline will no longer be a collection of artificial procedures aiming to produce formal order, throttling down the child's development. It will be a normal and integral part of the whole educational process. By acting freely in a normal environment the child learns his capabilities and needs, the scope of his powers and the limits that physical, social and moral laws impose upon him. Thus he achieves balance, wisdom and liberty.

If science can achieve at last the profound revolution in education which has been seeking its path since the days of Rabelais and Montaigne, coming generations will heal the apparent breach between scholarship and morality, between material and moral civilization. Then perhaps the murder of man by man will cease, in a world in which the creative power of intelligence will be reconciled with the serene generosity of love.<sup>1</sup>

<sup>1</sup> This paper is taken, with grateful acknowledgments, from Madame Séclet-Riou's new book, now in the press. Publisher, date and other particulars will be furnished later.—ED.



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**W**E have only a short period of activity to summarize for you, beginning from 8th February, 1945, when a meeting of the G.F.E.N. placed the Secretariat in our hands, at the resignation of Mlle. Flayol, whom we all regret. And yet headway has been made, thanks to very favourable circumstances, to the general expectation of Reform in the teaching world, and to the enthusiasm of the pioneers of the New Education. We may hope now to gather the fruits of almost a quarter of a century's work, provided that we can show ourselves worthy.

We have had to mourn in the interval the cruel and sudden death of Mademoiselle Soustre, a death which for the moment gravely disturbed our activities and our plans, whilst she herself remain irreplaceable. We have had the steady and wholehearted support of our President and Vice-Presidents, always at our service, always ready to man a breach, in spite of the crushing weight of duties and responsibilities that weighs on them. We thank them most warmly in the name of the whole New Education movement, and we apologize for having taken so much of their time.

## Reconstitution of Groups

Our first task has been to renew contact with old friends and to make new ones. We must confess that old members have not rallied to us in such numbers as we had hoped, not, we believe, because the New Education has lost value in their eyes or that their hopes have grown old, but because it was difficult to pick up the threads quickly after five hard and barbarous years. Loss of contact, the need for underground action, and, after the Liberation, the difficulty caused by the slow return of prisoners and deported persons, all made the resumption of effort more difficult. We have, for example, only just discovered an old and active friend, head of one of our most important pre-war groups, M. Husson. It appears that he was able to carry out active propaganda for the New Education in his camp, founding educational

study groups and passing on the good word. We know that his case is not a rare one. We have ascertained proudly and with sorrow that our friends have been hard hit during our years of slavery. It is not astonishing that this should have been especially true of them. They were planning creatively for the future, whereas the other side was enforcing a most inhuman regression.

All these factors explain our difficulties in rebuilding our old groups; yet some of them have started off again with enthusiasm, not always waiting for reminders from headquarters.

Thus the Meurthe and Moselle with Phulpin, the Ardèche with Boissel, the Loir and Cher with René Male, the Aude with Vie, the Vosges, Jura and Creuse with Parot, have set up groups, local and departmental. We were rejoiced to find M. Coqblin at Dijon at the head of an active group, which included people working on Freinet's and Montessori's lines. M. Vigueur has been removed from the Eure and Loir group for work of national scope, but the comrades he left behind him are ready to start off again and enlarge their circle. Our 'Friends of the New School in the North', directed by Hulin and Eliot, have not been able to reissue their revue, but have asked hospitality in our Bulletin. Finally, and above all, we have found Freinet more resolute and more bent on action than ever. His thought and his plans have ripened in the prisons and camps of Vichy, where he has written several books. We know that at his back are a mass of School Printers who have not lost faith. We hope, linking our efforts with theirs and with those of all partisans of the New Education, to rebuild common groups, who will soon be given the opportunity and the means to realize things that they have hoped for during many years.

## New Groups

New groups have appeared, in answer to our appeal or as a result of tours made in the provinces by our propaganda staff. We were

glad to learn, at the Liberation, that Algeria was ahead of us and, having gained her liberty earlier than we, and has organized, under Mme Dallemer, an important group with its own journal and publications. It has produced an interesting Study of the French Language in Nursery School and Primary School, has held several general meetings, has sketched out a project on the psychology of the child, and played a certain part in working out the reform of teaching in Algiers.

At Marseilles the Group for Integral Education, inspired by M. Pol-Simon, has affiliated to the G.F.E.N., becoming one of our sections, in which a band of young and active teachers who will have full liberty to experiment next term in both primary and secondary education.

At Lyons, a group has been formed by M. Delchet, headmaster and Union official, M. Goblot, secondary schoolmaster and representative of secondary education to the Rector. The group is going to work closely with the practice-school of pedagogy and psychology directed by M. Bourjade, under the patronage of the very active Inspector of the Academy. It will also be able to penetrate the primary schools, so working out in the classroom the theoretical results of research.

At Troyes, just before the summer holidays, a brilliantly organized conference, for which teachers were granted a day's leave of absence, brought together 600 people and enabled the formation of a group with several dozen individual members, under the directorship of M. Prevost, headmaster in charge of continuation classes in the town, which he is going to transform into 'new 6<sup>es</sup>'.

In the South-west, M. Fabre, Inspector at Bayonne, has collected a large number of members in the course of a few weeks, from the very large number of schools which are applying, under his very able direction, the methods of group work he has thought out and perfected.

In the Seine and Oise, Mme Chenon-Thivet has been able to



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re-establish her New Schools, and the centre of pedagogic documentation, at Argenteuil; she has been preparing for classes for backward children in each school group, to start this autumn. A regular bulletin has kept members of her group in touch with one another.

In spite of her heavy new duties she has agreed to preside over the Group of the Seine, which has been formed as the result of a general meeting at Paris. After a valuable exchange of views it was decided to form three work groups: the first under Mme Chenon-Thivet and Melle Mathieu, to study techniques and possible experiments; another, under the direction of M. Weiler, to discuss those directed activities which will receive particular attention from the administration next year; the third, under the direction of M. Gal, to deal with the problem of school guidance, which will find a large field of operations in the 150 'new 6es' planned for October 1st. These three groups held weekly meetings at the Collège Sévigné, which had offered us evening hospitality in its library. M. Laborde gave a much applauded discourse on the use of dramatization in education; Mme. Chamboullan described her experiments in the use of tests; a visit to the psychological laboratories of MM. Piéron and Wallon was of great interest to everybody, after an explanatory address by Mme. Piéron. A monthly meeting has brought together the three work

groups and was particularly designed for parents. Thus the important question of parent-teacher relationships is being handled.

**Growth of G.F.E.N.**

Fairly numerous lecturing tours have become possible in the Summer term, and various lectures have been given in Paris by members of Headquarters and others. M. Wallon has lectured frequently, chiefly on education in the U.S.S.R. and on problems of school guidance. M. Lauwerys, deputy-chairman of the N.E.F., spoke at two meetings, one at the Institute of Physio-Chemistry on methods of teaching the natural sciences; the other at the Sorbonne, on the Reform of Education in England. He was listened to with the greatest interest and won the sympathetic understanding of all his hearers. At a meeting held under the presidency of M. Langevin, on July 12th, MM. Wallon, Gal and Weiler spoke to the theme, The Reform of Education, Democracy and the New Education. M. Piaget's visit coincided with this meeting and gave listeners the benefit of hearing this eminent Swiss psychologist.

Furthermore, several articles on the new education and the reform of education have appeared in various journals. Madame Roubakine has written, or got others to write, various articles which have brought us correspondence and members.

Headquarters mail grows more and more important, bringing requests for information, advice and details of new schools already in existence. The publication of a short bibliography in the Bulletin has brought us numerous requests for books, which we shall have to pass on to a bookshop. Finally, borrowings from the library have been very numerous, and we have often been, most regretfully, unable to supply demands. It seems essential that we should spend part of our capital on replenishing the library.

**Teacher Training**

Our officials and friends have been glad to play their part in refresher courses for teacher training. Freinet has been able to organize some at Vence; they were most successful and were a concrete demonstration of how rich is the promise of such undertakings. He himself, particularly at Lyons and with Roger, at Paris, has given

some very well attended lectures. Under the direction of our friends Laborde and Melle de Faily, a ten-days course on psychology and the study of childhood was organized at Sèvres in July. MM. Wallon, Cousinet, Weiler, Gal and Mme. Sécler-Riou addressed the course. An equally important course was held at Sèvres from September 17th-27th, and aimed to prepare teachers who would be responsible for the 'new 6es', due to open on October 1st. This opened the Radio to the voice of the New Education. M. Zazzo spoke on child psychology; Mm. Weiler and Petit on the study of the natural and social environment; M. Gal on the child's means of learning, from the point of view of school guidance and the study of character; M. Fabre on group study, etc. The constant themes of the whole course were: the individualization of teaching; group work; respect for the child's personality and care for his true education; this means, at bottom, the need for the New Education and for all our fundamental principles, which bring us inevitably to school guidance. Finally, we took part in courses for the preparation of boarding school teachers at Versailles and Lyons, the latter being under the direction of our director at Lyons, M. Goblot.

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Belgium, Switzerland, England and the United States. At our course at Sèvres we were supported by the counsel of the great educationist of Winnetka, Carlton Washburne; we were delighted to have M. Lauwerys with us once again. And, along with twelve other countries who are members of the N.E.F., the French Section was able to send five representatives to England for the international conference which was held from August 21st-31st.

The subject studied by the conference, Education for Democracy in the International Community, was approached from various angles and gave room for very well documented studies in which psychology, political science and ethics furnished a solid basis to the principles of the new education. It is impossible to summarize the rich and often original contributions to the Conference at the moment. The gist of the discussions will be published in *Pour l'Ere Nouvelle*. But what must be reported here is the extraordinarily warm and cordial atmosphere of the gathering. For the first time for many years an international conference, still as yet restricted and incomplete, was able to be held, and each one of us was impatient and anxious to learn what experiences and what truths the others had gained from these hard years. Social life and individual exchanges took up a good deal of time, and gave these happy days a colouring of cordiality, friendship, family life—reinforced by the presence of a little group of children. The French delegation owes infinite gratitude to its hosts, who were able to give us the heartening feeling of being greeted like long-awaited friends. We are happy to thank M. Lauwerys—who presided over the work of the conference with so much tact, simplicity, and competency—on behalf of the whole French Group for the reception given to its delegates.

### The Rôle and Future of the New Education

Times have changed. There is official talk of the new methods and of the new spirit in education, and, what is even more remarkable, these high principles are being put into practice. Secondary school education which until now has been deaf to our ideals has suddenly become aware of them and welcomes

them with the enthusiasm of the newly converted. Another important factor is the union of all grades of education in the same task of reconstruction.

This change is evidently due to the fact that N.E.F. officials are at the head of the Commission for the reform of education, so outstandingly presided over by M. Langevin, supported by MM. Wallon and Piéron. If the problem of reform seems to-day to have resolved itself into the problem of introducing new methods into state education, so transforming it into one immense New School, we owe it above all to them and to the manner in which they have been able to support the deliberations of the Ministry. It is due also to your tenacious activity in all your spheres and on every occasion. It is up to us all to be present when plans of reform are being worked out and decided upon; and above all to take part in all the practical experiments which will be offered us, in order to show that the New Education carries within itself the solution of most of the problems which confront us.

### Unity is Essential

That is why it seemed to us essential at this favourable moment to call upon all men of goodwill and gather them together first in our Committee of Action. We present to you as candidates along with our old members (who like Mr. Cousinet have been long active in promoting the New Education); M. Laborde, who is Director of the Training Centre for activity methods; M. Fabre, who has converted so many teachers and schools in the region of Bordeaux and Bayonne; M. Roger, whose part in the Northern group is well-known; Mme. Dallener, of Algiers; Mme. Chenon-Thivet of the Seine et Oise and the Paris region; M. Pol-Simon, of Marseilles. We should like to see provincial representatives more numerous on this Committee, but we are limited by statute to twenty members. In this connection, since the work to be done in collaboration with the Reform of Education is going to demand much wider participation from our Group in future, we are going to ask you to empower our Committee to prepare a plan of organization for a larger Work Commission which will enable us to

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recruit the activity of all the most resolute members. Finally, we are glad to welcome amongst us M. Sèneze, Secretary of the Teachers' Union, who by his very presence will form a link with primary education.

As the result of a happy suggestion of Freinet's, a kind of federation of educational groups interested in pedagogy and in the New Education was set up at Paris at the end of July. This body should enable us to co-ordinate our efforts with those of such important associations at Freinet's 'Printers', Profit's 'Co-operators', the Société Française de Pedagogie, with its president M. Wallon, la Société de Psychologie; l'Union Française Universitaire; Francs et Franches Camarades; the Eclaireurs de France, etc. We may hope that this unity of action will unleash the effectiveness of all our forces.

### What Remains to be Done

This brief summary of a bare half year's work leaves us with the impression that the time has been well used by everyone. This does not mean that we are satisfied. We want above all to start anew the publication of our review *Pour l'Ere Nouvelle* which so many of our friends are calling for. We have unfortunately not yet received authorization to publish, although we are expecting it hourly. It would be a great pity if the possibility of giving a lead to teachers at the moment of such great reforms were withheld.



Our bulletin has not appeared as regularly as we would have wished. You will have guessed why. We have only found the necessary paper with the greatest difficulty. We have been obliged to change our printer for each issue, and sometimes to find the paper ourselves. As soon as the problem of paper is less acute, we shall get the bulletin published in the provinces more advantageously.

We should have liked the bulletin to give more news of the groups and their activities. We appeal to them and would remind them that a considerable proportion of our pages is reserved for them.

We should have wished to make our propaganda more systematic and better distributed. We should have liked to be in closer touch with primary education and to work in close liaison with the teachers' unions and their pedagogic sections. This plan will be easier to carry out now that we shall be working closely with M. Sénèze.

We should also have liked to work more closely with technical education and to embark upon the problems of manual and vocational training. Teachers from this branch of education are already in touch with us. We hope that more of them will come and that they will not be afraid to make suggestions.

We should have liked to have made more use of the university press which has been so active since the Liberation and so well disposed towards us. We expect to be able to do this in the near future and have already received offers on this account.

We hope to organize a Propaganda team which we shall be able to put at the disposal of our regional and national groups, giving information concerning lecturers and their subjects. We would ask our groups to let us know as soon as possible their local resources and their needs. We hope also to be able to set on foot courses and conferences entirely given over to the New Education, in collaboration with the experimental centres which will have been able to establish themselves.

We should have liked to have been able to appeal more directly to families and parents and to have reserved greater space for them in our meetings, courses, and movements. Next year we intend to appeal to them as much as to

the teachers; for educational action will never bear fruit unless it is unified, and it will be difficult to achieve any great renewal of education unless we can gain for it the enthusiastic support of the family. That is why we are asking all our friends, and particularly those who are going to be concerned with the 'new 6e', to form parent-teacher groups who will bring their minds to bear on the same problems.

Finally, we have been obliged for the moment to neglect the students of various kinds who want to know more of the problems of education. Evidently we shall have to satisfy this desire.

Two vital problems will be tackled seriously from October onwards: the experimental school and teacher-training. At all costs we must have, at each age-range, schools in which all the new methods can be tried out and practised for all to see. A number of our friends have put themselves down for work in the new 6es, which are going to play such an important part in converting secondary education to the New Education, and which are the first practical outcome of the Reform. We hope that they will use this opportunity to demonstrate experimentally that the new methods are both more efficient and more educative than are those of our traditional education. We wish them courage and good fortune.

Further, we have had constant requests from teachers of all grades who came as if at an agreed signal to say 'We want training in pedagogy and psychology' and 'Show us the thing in action'. We tried to satisfy their requests last year in our course at the College Sévigné. But this seemed to us inadequate, especially in view of tomorrow's needs, and of the new teachers who will have to be trained if the Reform is to work. We are fortunate in having eminent psychologists among us, and they, together with M. Cousinet, who is giving the pedagogical course at the Sorbonne, intend to find ways of supplying the Psycho-Pedagogy which is still lacking. We shall be obliged next year to appeal to several of you to give teachers of all grades some initiation into the new methods.

Thus, supported by the epoch-making rôle that M. Langevin and

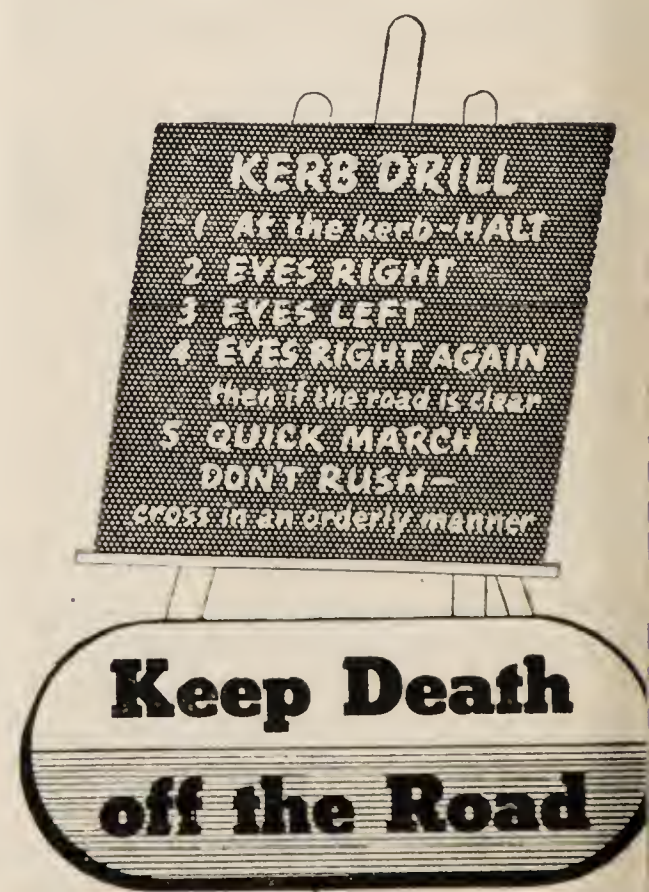
our Vice-Presidents, MM. Wallon and Piéron, are playing in the Reform of education, by the work of our groups, by our intensified propaganda, by the close co-ordination of successful practical experiments, we have now the chance to bring into public practice things which have been the constant aim of so many teachers and pioneers who have shown us our road so tirelessly. We thank them for having made these things possible for us, and we undertake to do all we can to play an effective part in this historic work.

*Report read to the General Meeting,  
September 29th, 1945.*

## Thank you, Teacher!

At sea everyone has to perform a safety drill. But peacetime danger on the high seas is nothing to peacetime danger on the high roads. KERB DRILL has lessened road accidents—and many a mother, if she but knew it, has cause to bless the Teachers whose lessons have saved her child's life.

The good effect of Kerb Drill stretches far beyond the child of school age. It brings the habit home, and influences the younger children both directly, and indirectly through their parents. Thank you, Teacher!





## Parents, Teachers and Children

Marjorie L. Hourd

I FEEL rather sorry for parents these days. They are blamed for a great deal. Whenever a problem child is brought up one hears: 'What are the parents like?' It is of course a very important question. But much is often decided by teachers and others with far too little knowledge. 'Poor child, do you wonder she is like that? Have you seen the mother?' or 'The father is the most objectionable man.' It may be that the father does seem to that particular teacher to be objectionable. For all we know, the child may have a very good relationship with him. How can we know these things? The intimate relationships of family life may be accessible to the teachers in a few cases, but hardly in all—not even if they made such house to house visits every month to the homes, as they do in Russia. It is necessary to understand that a great many things can happen to children, many experiences of joy and sorrow, happiness and distress, which have nothing to do with parents or with teachers, but which belong to their own child nature, and in the presence of which we can neither of us be anything but spectators; and what a good thing that it is so. And yet, keeping that consideration in mind, it is still true to say that the greatest influence in a child's life is that of his parents, and that the family unit remains the most cohesive one in society.

Both parents and teachers must try to understand their relationships with children and each other on a fundamental basis, for otherwise home and school co-operation will have no more than superficial value. Three important questions need to be answered. What is the nature of the parent-child relationship? What is the nature of the teacher-child relationship? How far, and in what ways, can parents and teachers come together for the good of the children?

### Guiding Parental Understanding

How are we to guide parental

understanding through the difficult phases of child development? In infancy the child's environment is largely the mother. The biological rôle of the mother is well catered for to-day in pre-natal and infant welfare clinics—where the more obvious techniques of maternity are well taught; but for the mother to be thoroughly educated to deal with the child in infancy her training should go much further than this, she should know the psychological implications of the child's physical needs—that, as one psychologist has put it, 'the breast is not only a milk producing organ, but a good and dangerous experience'; that the processes of washing and the bowel functions are attended by strong emotional reactions; the psychological significance of weaning, and so on. They need especially to know about those stages of what we might call 'emotional weaning' which occur until maturity. One of the most tricky of these is of course that between two and three when a 'we' relationship is turning into a 'you and me' one; when the nice quiet baby—'I never have any trouble with him'—turns into a stamping, raging: 'I shan't. I won't. I'll kill you'. The temper tantrum often causes strong reactionary measures when at no time does a child need more the calm, unmoved, unemotional response. Further, both parents, I think, should know more about the process of maturation. They are so afraid that the child they have produced might not 'come up to scratch' that they try to hasten the processes of walking and talking and so on. We want the same watchful attitude of non-interference which Wordsworth's mother so wisely cultivated, who not

'with impatience, from the season asked

More than its timely produce;  
rather loved

The hours for what they are,  
than from regard

Glanced on their promises with  
restless pride'.

But I am advocating a participation rather less passive than this. In

fact, if parents were provided with a copy of something like Gesell's *Norms of Infant Behaviour* or his Picture Charts, as well as with a diet sheet and feeding timetable, they would get a great deal of enjoyment out of watching their children in this way. Not, however, and this would be a danger in some hands, if they thought the child must conform to these charts to be normal. There is no such thing as a normal child. But without understanding norms we should never capture the rich diversity of human behaviour—and it would be justifiable for parents to study their children like this only if the result was to increase their recognition of the rhythm of development which is different in every child, although the basic pattern is true for most children. There are many more things that parents need to learn in this new art of mothercraft: the right amount of affection to give children; the right amount of space: what to play with: children's right to make a mess: the mother's right to have it cleared up and so on. This, then, is the matter for mothercraft: a craft, however, which must be taught by the right kind of person or it is very much better left alone altogether. As an example of how this can be done almost to perfection I advise anyone who has not done so to read Dr. Winnicott's contributions to the January *New Era* on 'Mothers and Children'.<sup>1</sup> It is the most wonderful example of just how to do this. Any mother could understand it; and yet it touches all the time the most profound psychological bases. He ends the last of these with the very important statement: 'To bring out the best in parents, we must leave them full responsibility in regard to what is their own affair, the upbringing of their own family.' It is this responsibility which we must stress in all our schemes for home and school co-operation—but this cannot be understood merely by

<sup>1</sup> Published by Wm. Heinemann Medical Books for *The New Era*, as a pamphlet, 'Getting to Know Your Baby.' Price 1/-.



parents coming together in a school hall to be 'talked at' or 'down to'.

### The Function of the Nursery School

The Nursery School can be a kind of cradle for the right kind of co-operation. In a good Nursery School teachers and parents regard each other as partners. But some Nursery Schools are not good; there is a tendency to over-routinization; a danger lest they should be regarded as schools; we find sometimes even formal lessons being taught, which is scandalous. Moreover, no Nursery School can be a substitute for a home and no Nursery School teacher a completely satisfactory mother substitute. But she can be a wonderful anchor to a child when his anger and passion is too much for him; and sometimes she can be hated, and this is helpful, when the child does not feel it is safe to show hostility to the real mother. Both the teacher and the parent have in these years between two and five to learn (I am quoting Freud) 'how to steer between the Scylla of giving the instincts free play and the Charybdis of frustrating them'. They could well discuss together how this could be done in particular cases, so that they both take a similar line; for it is upon these rocks that so much mental health is ruined. If parents do not send their children to a good Nursery School there should be some place like a child guidance clinic where they can go and talk things over, and try to understand not only the physical but also the mental hygiene of the children—to learn the nature of the children's needs, and especially their two basic needs: the need to experiment, the need to feel secure. I have in mind some kind of amalgamation of infant welfare and child guidance clinics, and these should be in the nature of clubs, where parents could meet and discuss *with* the child psychologist, and not where they have to come in shame or distress. I think in some places, especially in evacuation, there has been the beginnings of something like this. However, the nature of the child is such, and the nature of the civilization to which, in about five or six years, he has to adapt himself, that however skilful our oarsmanship we cannot steer a child through these narrow straits of early child-

hood without his developing a sense of frustration and deprivation. He has had already his own ways of dealing with this in phantasy play, though many of its fears he has had to repress. But now the intellectual processes are developing rapidly and the school proper begins to take a most important part in presenting to the child a real world in which he can safely and with the help of his fellows try out his impulses—a world where on the whole achievements mean more than people—a world, as one writer happily put it, 'where adults should be seen and not heard'. These years from about six to twelve are the calmest years of childhood. Parents generally find their children most companionable, for one reason that they are not yet their rivals in intellect. This is the time when I think the most valuable links can be made between home and school. Matters of all kinds can be discussed—homework, school reports and records, sex education, religious teaching, etc.

### Parents and Adolescents

At adolescence difficulties arise, because then for the first time to any degree the teacher is likely to become the parent's rival and the school may begin to assume greater importance in the child's mind as a symbol of the wider world towards which he is striving. This is often the most difficult stage for parents. They may become jealous of the school, and often the better the school and teachers the more jealous they will become. On the whole up till now wise teachers and parents have wanted for children much the same things; if they are wise they will go on wanting them; but a crux is much more likely to appear at adolescence than at any other time. The teacher wants the child to grow up and has no fear of it. Has she not watched hundreds of children grow up and pass on? But to the parent it is difficult; though less difficult of course if she has a family of more than two or three. But the passing of a son or daughter into manhood or womanhood is bound to demand big personal adjustments. A lot depends here of course upon the degree of harmony between the parents themselves. It is here where the parents with a job and lives of their own (I am thinking of

course specially of the mother) will score, and the children benefit.

I think it is important that parents should make as few sacrifices for children as possible; though some are often inevitable; and this is why I do not look with dismay upon the State's taking over many of what have seemed to be parental duties. Everyone should read Bernard Shaw's essay on 'Parents and Children' on this topic. Gratitude and devotion can be most cramping sentiments. Anyhow, the capacity to be well and truly grateful is slow in developing. Many of the things that are done for children they cannot be sincerely grateful for, because they never wanted them, nor needed them. Pleasure and joy are the emotions to expect from children not gratitude. But this belief in children's innate ingratitude is very deeply rooted in both parents and teachers.

So the rôle for parents during the adolescence of their children is one of renunciation. They will have to watch their children cooling off in affection, not wanting perhaps to give the kiss at night they have always bestowed, becoming sensitive, even openly hostile; and the allegiance to the family being transferred perhaps to the school, the church, the club, and to the teacher or some leader. But this aloofness does not necessarily take place. A lot will depend on the growth of the relationship from the beginning. When the parents find that they can discuss with candour the early love experience of their boys and girls, there is every indication that a genuine emancipation from the home has taken place. The more the secret places of adolescence are respected, the greater will be the confidence that parents will receive.

### The Rôle of the Teacher

It is now that the teacher begins to play a most important part when the girl or boy looks for affection and understanding outside the family. This is where a teacher has something important to do apart from teaching her subject, and especially if she happens to be a chosen substitute; her maturity of mind matters enormously here and I have found that this is by no means entirely dependent upon age and experience. A teacher who is afraid of schoolgirl 'crushes' is bound to treat them wrongly. And



It is not always love we have to receive but often hostility. It is sometimes useful to be able to release hostility as long as we can absorb it. Much of the hostility which children dare not direct against their home is projected upon the school, a projection which parents often foster, if they have any doubts about their own parental attitudes. The home must know how to understand dislike of the school. The parents must investigate and find out if the school is really at fault. On the other hand the teacher often has to hear blame of the home, which may sometimes be an escape from difficulties at school; though more often it is a call for help. It often happens that an adolescent will say to an adult whom she trusts: 'I hate my mother' or 'I hate my father'. To this the teacher must not react with condemnation, but explain the ambivalent nature of love. They usually understand this, feel relieved, and turn back to their parents after a time with new tolerance and understanding. But the school is not a clinic, though it should have its powers of healing; and a teacher is not a psychologist only. If he has had psychological knowledge and training so much the better; but when he is in school, teaching is his job, and the school is primarily a place of learning. Actually this is where the teacher scores, because it is often in and through his subject that he can effect a valuable integration of emotion and reason. I could give many examples of this process, but they would be irrelevant here. I do not mean that we are to use children's expressions as case histories all the time, nor that we should make of our subjects mere vehicles for the expression of personal emotions; but through our teaching we can attempt an integration of the child's level of experience and that of the culture he is studying.

This integration can take place inside the curriculum. It should also happen outside it. It is the function of the school to construct groups and clubs which are an integral part of the children's interests and also the cultural aims of education. What I have in mind is something very different from the core of the curriculum or the cultivation of hobbies or the construction of youth clubs—though

it includes these. First we must free children as much as possible; watch the way they go and then begin to dig the channels into which their activity has already begun to flow. The content of these clubs we shall find will be the content of the larger society towards which school is a stepping stone and the background from which it has emerged. Science — international understanding — current affairs — drama — carpentry — puppetry — pottery — dressmaking — dancing — cooking — folklore, and so on. But these activities must be self-chosen; attendance must be voluntary, and the children must have a share in the running of their groups.

### Adolescent Opinions

It struck me yesterday after this paper was written that very rarely in this question of home and school co-operation do we attend to the children's own views. And so, yesterday morning, in my general Sixth Form Essay class consisting of just over 20 girls between 16 and 19, I read to them the chapter on 'Parents' in Deana Levin's book *Children in Soviet Russia* and asked for a free expression of their views. They all pounced immediately and with one accord upon the story which she relates at the end. Some of you may remember it. Kostya, aged 10, with an irritable father suffering one day from raging headache, after repeated requests that Kostya should take his noise outside, gave his son a slap. Next day Kostya came to school and told his friends that he was going to report his father to the police, and he did. So the police visited the house and Kostya said: 'It is the law that parents may not touch their children, and my father ought to know that, as he is a Soviet lawyer himself!' They all disliked this very much. They said it was too close to what had happened in Germany. I thought that their unanimous feeling was very encouraging. Here are some other points from their discussion. I took very little part, but wrote down as much as I could of what they said. The majority objected to the idea of the parents visiting the classes whenever they liked, or helping too much in school duties. One said: 'We do expect to be in a different world when we get to school.' They discussed this point at length, and decided that

they liked home as a change from school and school as a change from home. One remark was interesting: 'If the parents could always come into the school and into lessons we should never feel free.' I butted in here and said: 'Would you like the staff to visit your homes regularly as they do in Russia?' There was a loud mixture of Yes and No, and one said: 'It would depend who it was.' They hinted at the fact that it was a help to be able to cultivate a dual reaction though of course they did not use that phrase. They all thought there were many good points in the Russian ideas, and particularly that parents should discuss problem children with the teachers, and at times have easy access to the school, and one said she thought it was good to have a check on the efficiency of teachers.

The idea of occasional 'open days' appealed to them most. They agreed that parents should not only come when something was 'on show' at the school. But they did not like the way the Soviet children seemed to be encouraged to criticize their homes. One said: 'Children don't seem to belong to their parents.' I said: 'You like to feel you belong to your parents, do you?' They said: 'Yes, until we've left school.' One said: 'They seem to shut out all emotion.' Another called out: 'Emotion! Fiddle!' But most agreed with the first speaker who explained that by emotion she meant affection. The other said: 'But that's not the same thing' and the bell went.

### Home-School Co-operation

You will see from what I have said that I believe home and school co-operation to be primarily a psychological concern—that what I advocate is something more than a parent's guild in the school. In fact, we want to see infant welfare clinics, child guidance clinics, the mental health organizations, such excellent bodies as the Home and School Council for Great Britain, local branches of the English New Education Fellowship, the Parents' Guild, and such institutions as the Institute for the Scientific Treatment of Delinquency, all working together in the closest possible co-operation; for they are all concerned with homes and schools, parents and teachers.







# Directory of Schools

## FRENSHAM HEIGHTS FARNHAM . . . . . SURREY

*Headmaster :* PAUL ROBERTS, M.A.

Frensham Heights is a co-educational school containing at present 105 boarders and 45 day pupils equally divided as to sex and equally distributed in age from 7 to 18.

The school stands in a high position in 170 acres of ground and is exceptionally fortunate in its accommodation and equipment.

**Fees :** 144 guineas per annum inclusive

About three scholarships are offered annually

*For particulars apply Headmaster*

## BADMINTON SCHOOL

Westbury-on-Trym

:: BRISTOL. ::

Junior School 6 to 11 years

Senior School 12 to 19 years

The School is situated in large grounds and within easy reach of Bristol, so the older girls are able to enjoy many of the advantages provided by a University City. A high standard of scholarship is maintained and at the same time an interest in creative work is developed by the practical and theoretical study of Art and Music. There are weekly discussions on World Affairs and more intensive work on Social and International problems is done by means of voluntary Study Circles.

**Apply to The Secretary.**

## DARTINGTON HALL TOTNES DEVON

*Headmaster :* W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

**Fees :** £120-£160 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

## DARTINGTON HALL TOTNES DEVON

*Headmaster :* W. B. CURRY, M.A., B.Sc.

### TEACHER TRAINING DEPARTMENT

A department for the training of teachers for Nursery School, Kindergarten, and Junior School work, under the direction of Miss Margaret Isherwood, M.A. Camb., N.F.U., formerly lecturer at the Froebel Education Institute. Preparation for the Teachers' Certificate of the National Froebel Union. Special attention to the needs and interests of 'free lance' students, particularly to those coming from abroad or those requiring short courses of study not leading to an examination. Excellent opportunity for contact with children of all ages and classes. Facilities of the Dartington Hall Estate available for students wishing to get some acquaintance with rural life and industries.

*Further information on application.*

## MONKTON WYLD SCHOOL, nr. CHARMOUTH, DORSET

*Principals :* CARL AND ELEANOR URBAN.

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**Fees :** £135.



# Directory of Schools—continued

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(formerly ST. MARY'S SCHOOL,  
Wedderburn Road, Hampstead)

### DAY SCHOOL :

38 Eton Avenue, Hampstead, N.W.3

### COUNTRY SCHOOL :

Yarkhill Court, near Hereford

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Apply : YARKHILL COURT, near HEREFORD.

Telephone : Tarrington 233.

Mrs. E. Paul, Ph.D.

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Principal - Miss M. K. Wilson

Tel. Great Missenden 407.

Schools for boys and girls  
from 3½ to 14 years

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Particulars from the Principal

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Vice-Principal : Miss E. M. SNODGRASS, B.A. (Oxon.)

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Principal : BEATRICE GARDNER.

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Principals: Miss GERTRUDE A. INGHAM.  
Miss MONA SWANN.

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Girls from Kindergarten to College. Twenty-  
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